

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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"He was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?"—Judges 15:18.

You will remember the occasion on which these words were spoken. Samson had been brought down from the top of the rock, bound with cords by his own brethren, and given up as a captive into the hands of the Philistines. But, no sooner did he reach the Philistines than the supernatural force of God's Spirit came upon him, and he snapped the cords as though they had been but two.

Seeing the jawbone of a newly slaughtered ass lying near to hand, he grasped that strange weapon, and fell with all his might upon the hosts of the Philistines; and though, no doubt, they took to speedy flight, yet the one man, smiting them hip and thigh, left no less than a thousand persons dead upon the ground; and as he piled up the heaps of the slain, he looked with grim satisfaction upon the slaughter which he had wrought, crying—"Heaps upon heaps; heaps upon heaps; with the jawbone of an ass have I slain a thousand men!"

There was, perhaps, a little of vaunting and vain-glorying in his conduct; but, in a moment, a sudden faintness gathered over him. He had been exerting himself most marvelously, straining every nerve and muscle, and now, being sore athirst, he looked round him for a stream of water, but there was none; and he felt as if for lack of water he must die, and then the Philistines would rejoice over him. With that simple-minded faith which was so characteristic of Samson, who was nothing but a big child, he turned his eye to his heavenly Father, and cried—"O Jehovah, thou hast given me this great deliverance, and now shall I die for thirst? After all that thou hast done for me, shall the uncircumcised rejoice over me because I die for want of a drink of water?" Such confidence had he that God would interpose on his behalf.

Now, my drift is the comforting of God's saints, especially in coming to the table of their Lord. I have thought there may be many of you who are feeling in an unhappy and a distressed frame of mind, and that by referring you

to what God has already done for you I might lead you to set a lighter estimate upon your present trouble, and enable you to argue that He who has wrought great deliverances for you in the past will not suffer you to lack in the future.

I. You Have Already, My Brothers and Sisters, Experienced Great Deliverances

Happy is it for you that you have not had the slaying of a thousand men, but there are "heaps upon heaps" of another sort upon which you may look with quite as much satisfaction as Samson, and perhaps with less mingled emotions than his, when he gazed on the slaughtered Philistines. See there, beloved, the great heaps of your sins, all of them giants, and any one of them sufficient to drag you down to the lowest Hell. But, they are all slain; there is not a single sin that speaks a word against you. "Who shall lay anything to the charge of God's elect?" Another arm than yours has done it, but the victory is quite as complete. Christ returns with dyed garments from Bozrah; He has trodden the wine press of God's wrath, and I may almost say that the

(Continued on page 7)

Fourth Prize Winner in Annual Sword Evangelistic Sermon Contest

"YE WOULD NOT"

By Dr. Monroe Parker, President
Pillsbury Conservative Baptist Bible College
Owatonna, Minnesota

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:33-39.

I had preached one night on the subject of Hell and a large number of people had been saved. A lady was waiting for me as I came from the inquiry room. She said, "Oh, it was terrible!"

I asked, "What was terrible?" She answered, "That sermon! It was awful!"

I said, "Yes, Hell is an awful place."

But she said, "The idea of your preaching a sermon like that, Jesus preached beatitudes. He said, 'Blessed are the meek,' and 'Blessed are the pure in heart,' and 'Blessed are the poor in spirit.'"

I said, "Yes, Ma'am, but have you read the entire sermon from which you are quoting?"

She answered, "Yes, I have read all the beatitudes."

"But," I asked, "have you read the entire sermon, the Sermon on the Mount? Have you read the part where Jesus said, 'If thy right eye offend thee, pluck it

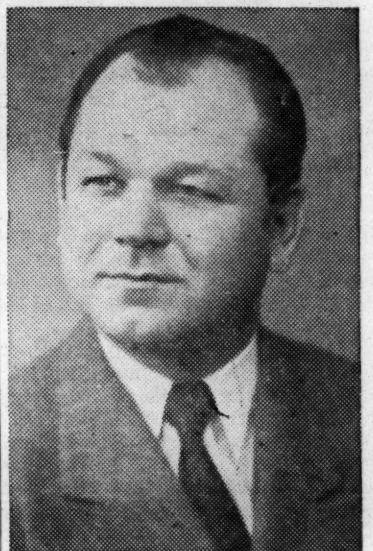
out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell' (Matt. 5:29, 30)?"

"Oh," she said, "did Jesus say that?"

I answered, "Yes, He certainly did. That was His first sermon. Have you ever read His last sermon? Have you read how He stood up in the temple and said, 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' (Matt. 23:33)"

Jesus Preached Hell

Occasionally we find that people do not like evangelists because



Dr. Monroe Parker

they sometimes tell death-bed stories. Jesus went beyond the death-bed. He told about the rich man who lifted up his eyes in Hell and seeth Abraham afar off (Continued on page 5)

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner
Contributing Editor

Church Gambling

A new low in religious publishing circles was reached recently when the parish magazine of the Church of St. Mary's-on-the-Quay in Bristol, England, devoted a section of the paper to presenting "racing tips." The editor, Phillip Golden, excused and condoned his actions by saying, "One must keep abreast of the times." The American newspaper that reported the incident titled its item: "No Worse than Bingo."

The American editor was right, gambling is gambling no matter what form it takes. However, the fact that one form of gambling is no worse than another would hardly be counted justification for evil. Horse racing and bingo (called "Housie Housey" in England) are wrong and the church which participates in either has lost its purpose for existence.

Death and the Drinking Driver

Michigan's secretary of state, James M. Hare, declared that "drinking" is "the primary problem" to blame for that state's increase in traffic deaths. His statement was made in response to a request by Governor Williams to explain the reason for the "alarming" traffic toll on Wolverine highways.

Speaking of drinking and death, (Continued on page 4)

These Bible Christians Fell Through Compromise

How Bad Company, Fellowship With Unbelievers and Enemies of the Bible, Led to Ruin of Pre-Flood Christians, of Lot, Samson, Solomon, Asa, and Jehoshaphat

By Evangelist John R. Rice

(Mechanically recorded as preached at Bob Jones University Chapel, October 6, 1958.)

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—Ps. 1:1.

Blessed is the man who doesn't do three things. There is a progress in sin. First, this blessed man walks along in a regular course, about his business, on a road he has a right to be on, but he doesn't walk with the sinners, those who are ungodly, not converted.

Second, he does not stand "in the way of sinners," that is, with people who are not only unconverted, but in outbroken sin. No, he won't stop and have fellowship with them.

Third, he does not sit "in the seat of the scornful."

One walks, then stands, then sits with the Devil's crowd. First, you go casually with unsaved people as you go about your business; second, you stop and seek their company; and third, you become a critic, as they are, and you take up their bad ways.

Notice then, that as you associate with ungodly people, lost people, you get to where you have no

conscience about sin; then you run with outbroken sinners; then you scoff at the Bible and oppose those who stand for God and the Bible.

Read it again. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

What a happy, blessed man it is who does not run with bad company, that is, with unconverted company, with wicked men and those who are scornful about God and the Bible.

Take some cases in the Bible—cases of good men, Christian people, saved people, godly people who fell into serious trouble and sin because of their yoke with unbelievers, their fellowship with the ungodly.

Old Testament Scriptures Were Very Clear in Forbidding Union of Believers and Unbelievers

The Old Testament has much to say about it. I call your attention to Deuteronomy, chapter 22, and verses 9, 10, 11: "Thou shalt not sow thy vine-

(Continued on page 7)



Charles H. Spurgeon



By Aunt Joy

A Star in Her Crown

Dorothy liked roller-skating, ice-skating, biking and parties. She liked to paint, draw, and even make model airplanes, boats and railroad cars with her older brother. Oh, yes, Dorothy liked to sing too, and every Sunday afternoon she sang solos on a children's Christian radio program in Chicago.

There was something, though, that Dorothy liked even better than all these—her piano. When mother called, she immediately left whatever she was doing and hurried to the piano. In fact, many times she went to the piano of her own accord. Did you ever hear of such a thing? And she really practiced. She didn't have one eye on the clock and the other on the keyboard.

Dorothy had a very dear friend, Norma, who liked the piano as much as she did. When they played at recitals it was hard to tell which girl did better. Their teacher, Miss Langston, was proud of her two star pupils.

But there was one big difference between Dorothy and Norma: Dorothy loved the Lord Jesus Christ with all her heart, and Norma was a little Jewish girl whose parents didn't believe that Jesus is the Son of God. They said Norma could play with Dorothy and walk to school with her, but she must never listen to the things Dorothy said about Jesus.

Norma didn't always mind her mother and father, and because they told her not to listen to stories about Jesus, she was curious about them. So nearly every day she and Dorothy talked about the Lord Jesus. One day they would talk about the angels singing at His birth and telling the shepherds where the Baby was. Another day, Dorothy told about His healing a man who was blind. Norma thought Jesus must be a very wonderful person to be able to do that. When Dorothy spoke about His dying on the cross Norma, who was a very sympathetic girl, felt sorry for Him. But Dorothy did not forget to tell Norma Jesus is alive and is in heaven with His Father.

Often at night Norma would lie in bed and think about the things Dorothy had told her, and wonder if they were true. They sounded wonderful, and Dorothy never told lies about anything.

One day in early spring, Dorothy waited in front of Norma's house to walk to school with her.

All of a sudden the front door burst open and Norma, as excited as could be, ran to Dorothy saying, "Did Miss Langston tell you about the big recital downtown? They are going to give a real silver cup to the junior boy or girl that plays the piano best."

"Yes, she told me, and I'm thrilled as I can be," replied Dorothy. "I'm going to practice and practice and practice. There is nothing I ever wanted more in my life than I want that silver cup."

"I'm going to practice and practice too," said Norma. "What if we both win it? What will we do?"

"Only one can win it. Miss Langston said so. She said the judges would be sure to know that one player was at least a tiny bit better than another. I'm a little bit afraid of big crowds of people, because I'm so used to singing to small groups in the studio; but I'll do just what I do on Sundays when I sing on the program. I'll ask Jesus to keep me from being afraid and He'll do it," said Dorothy.

"I don't have any Jesus to help me. I wish I did have though," said Norma without thinking.

"Do you really, Norma? He'll help you, if you only ask Him."

"Don't be silly, Dorothy. None of my people need or want your Jesus."

"But you just said you wish you knew Jesus."

"It just slipped out. I didn't mean it."

"But you must have thought it, Norma, or you wouldn't have said it. You know, I pray for you every night. I'd do anything if you'd just love Jesus."

"Would you give up the recital? I could win the silver cup easy if you weren't there. You know very well that you and I are two of the best piano players for our age in the whole city," said Norma, full of self-confidence.

"Oh, Norma, I couldn't give up the recital! Miss Langston wouldn't hear of it, and you know it."

"You don't need to bring Miss Langston into it," said Norma in a mean tone of voice. "You Christians are all alike. You say you'll do anything for Jesus, but when you're asked to do just one little thing, you say Miss So-and-So or Mr. So-and-So wouldn't like it."

"Don't say that, Norma, I—"

but Norma had flung up her head

(Continued on page 10)



Should a Christian attend a circus?

ANSWER: I do not see anything about the circus that makes it so I would feel impressed it is necessarily wrong for anyone to attend. The Hollywood movies are wrong because of so many bad situations in the movies which glorify lust and drink and teach people to follow the example of the immoral Hollywood stars. So I can say that I think a Christian ought not to attend the Hollywood movies. I can say that the dance is wrong because it definitely stimulates lust and encourages too intimate contact between men and women who are not married. But I do not see that there is anything so definitely and clearly marked which is wrong in a circus.

Now it might be that in some circuses there would appear women without enough clothes on or something else that would be suggestive or hurtful, but my impression is that most circuses do not have that kind of thing. I think that the wild animals, the clowns, the acrobatic feats are legitimate matters of entertainment.

The Bible has a rule about such matters where some Christians see

no harm in a certain practice and where it is not clearly forbidden in the Bible and where other Christians do not see harm in it. In Romans 14:1-6 is the following Scripture:

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

You note that one who eats meat is not to despise someone else who eats only vegetables. And one who thinks it is wrong to eat meat but eats only vegetables is not to despise the man who differs with him. One man "esteemeth one day above another: another esteemeth every day alike." Some men want to honor Christ at Christmas and Easter, other people do not think that is wise. All right, let every man be persuaded in his own mind and then not judge other people and not make divisions among God's people over such differences of opinion.



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two volumes by Dr. W. Herschel Ford, pastor of First Baptist Church of El Paso, Texas, with introduction by Dr. Robert G. Lee. The first volume on the first nine chapters of John has eighteen sermons; the second volume has twenty sermons. Here is warm gospel preaching, not dry teaching, and yet the sermons are true to the Scriptures, and preach through the Gospel of John. They should be especially helpful to teachers and preachers. They expound the Scriptures wisely in interesting language, and with heart-warming illustrations. Dr. Ford is fundamentally sound, is premillennial, evangelistic. As Dr. Lee in the introduction says, "His sermons from the Gospel of John, simple and sensible and scriptural, bear the marks of intelligence, compassion, and a spiritual passion for the unsaved."

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FIVE GREAT QUESTIONS OF THE BIBLE

by W. A. Criswell, pastor of First Baptist Church, Dallas. These five questions are: 1. Am I My Brother's Keeper? 2. If a Man Die, Shall He Live Again? 3. What Shall I Do Then with Jesus Which Is Called Christ? 4. What Must I Do to Be Saved? 5. How Shall We Escape, If We Neglect So Great Salvation? They were preached in pre-Easter services in a large downtown theatre in Dallas. There are fifty-five pages, clothbound, \$1.25, Zondervan Publishing House.

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by Rev. Jack Hyles, pastor of Miller Road Baptist Church, Garland, Texas.

Here are eleven chapters on building a great soul-winning church, including "How to Get People to Visit," "How to Organize a Visitation Program," "How to Win a Soul to Jesus." There are special unique plans for "big days and special occasions;" and chapter six on "A Realistic Approach to an Evangelistic Preaching Service" is valuable beyond price.

In five years the Miller Road Baptist Church in Garland grew from 92 members with an annual budget of \$3,000 to 3,400 members and a budget of \$182,000 annually. The property value grew from \$6,000 to half a million dollars.

Last year this church baptized more than 700 new converts.

This paper-bound volume of ninety-nine pages is intensely interesting and practical and helpful, and we recommend it heartily. Zondervan Publishing House, \$1.50.

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WHEN GOD INVADED HISTORY AND OTHER MESSAGES

by Dr. Guy D. Newman, president of Howard Payne College, Brownsville, Texas, with an introduction by Dr. W. R. White, president of Baylor University. Here are scholarly and reverent sermons by a learned and good man. Sometimes we feel the writer lacks discern-

(Continued on page 4)

Millions of Ukrainians Need the Gospel

By the Editor

It is a joy for this editor to be on the Ukrainian Baptist Missionary Society, Incorporated. Our friend, Rev. Stephen Nischik, is director.

There are eight million Ukrainians in the free world, that is, in Canada, the United States, South America, and in free Europe. Since the Ukraine has been absorbed in Russia behind the Iron Curtain, the chance for missionary work within the Ukraine itself is greatly limited. However, Ukrainian Christians, particularly Ukrainian Baptists in the United States and Canada, have contacts with individual Christian leaders whom they know personally behind the Iron Curtain, and some Christian literature is being sent into Poland and on into the Ukraine behind the Iron Curtain.

There are missionaries to the Ukrainians in South America and elsewhere, who do not have full support and cannot work full time among their own people. There is great need for Christian literature. This editor's book, *Prayer—Asking and Receiving*, has been translated and is now being printed in the Ukrainian language, and there is great need for it in the Displaced Persons camp and among other Ukrainian Christians. There is a Ukrainian Baptist Bible Institute in Canada training workers.

However, the greatest immediate opportunity for missionary work among Ukrainians is in the United States and Canada, Argentina and Brazil, and in the Displaced Persons camps of the Ukrainian Baptist Missionary Society.

Besides Ukrainian Christian leaders on the board, this editor serves with Dr. Lee Roberson, Dr. F. J. Miles, Dr. H. H. Savage of First Baptist Church, Pontiac, and others.

The Ukrainian Baptist Missionary Society is really an independent faith missionary society, although it has the co-operation and support of Ukrainian Baptists.

I suggest that readers who would like to know more about this great missionary work write for the little book, *This Is My Story*, by Rev. Stephen Nischik. Here in ten chapters he tells the fascinating story of his work as a Baptist preacher in the Ukraine, then his arrest and the period as a slave laborer in Germany, then his release, and the marvelous way God has answered prayer and helped him in the gospel work. I suggest that you send 50c for this attractive and interesting book, and pray for the Ukrainian Missionary Society.

Remember that you may have further information, freely, by writing Rev. Stephen Nischik, the Ukrainian Baptist Missionary Society, 8937 Asbury Park, Detroit 28, Michigan.

Pray for this faith missionary work.

Laying or Lying?

Two men got into an animated argument over which is right, grammatically, to say, "The hen is setting," or "The hen is sitting." Each contended that he was right, and both showed a ready disposition to prove he was right with fistic blows. Finally reason obtained. They agreed to go to Farmer Brown, and put the question to him. Hearing the matter, Farmer Brown guffawed heartily. Then, he said rather contemptuously, "Men, when I see a hen in such a position on a nest, I don't ask whether she is sitting, or setting. I only ask, 'Is she LAYING, or is she LYING?'"

—W. B. K.



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Tennessee Baptist Churches Recognized Fully Autonomous

Court Decides Against Southern Baptist Leaders Who Say Church Cannot Own Its Own Property Unless It Co-operates With Convention Program

By the Editor

Sometime ago we received a news report from the Evensville Baptist Church, Evensville, Tennessee, that the Tennessee Court of Appeals, Eastern Tennessee, had reversed the Rhea County Chancery Court decision taking the property from the First Baptist Church after they had voted to withdraw from the Baptist Association and Convention.

Many will remember that this matter of the autonomy of a local Baptist church came up in the Rocky Mount case. There a church by a big majority voted to withdraw from the State Convention. Southern Baptist leaders were brought in from far and near, who on the stand swore that a church ceased to be a Baptist church when it ceased to co-operate with the Southern Baptist Convention, and that therefore, it now had no right to the building which it had built itself! The court, presided over by a non-Baptist, ruled in favor of the denominational bosses, took the property away from the local church and gave it to a minority who agreed to support the Convention.

That scandal has been echoing throughout the South, particularly in North Carolina, since that time. Denominational leaders have made a fight to frighten churches by taking away their church property, if possible, when they cease to support and co-operate with the Convention.

Chancery Court ruled against the Evensville Baptist Church, but on appeal the Court of Appeals in Tennessee reversed the decision and restored the church its property. So now, in Tennessee, it is the law that a local Baptist church can own its own property and can maintain it whether it votes to co-operate for a time with the Convention or votes to withdraw that co-operation from a convention.

We are glad to publish here a digest from the *South Western Reporter*, a report sent by the present pastor, Rev. Benny Miller.

COURT DECIDES THE CASE OF THE EVENSVILLE BAPTIST CHURCH; VICTORY FOR BAPTIST AUTONOMY

The Evensville Baptist Church (Evensville, Tenn.) which was organized in the early part of 1950 and was received that fall into the Tenn. Valley Baptist Association, held a regularly called congregational meeting in March, 1955, at which time Rev. G. N. Francis, pastor at that time, was moderator of the business meeting. The majority, for many reasons, voted to withdraw from the Tenn. Valley Baptist Association (which also implied withdrawing from the Tenn. Baptist Convention and the Southern Baptist Convention) and to discontinue future contributions to the Co-operative Program, a procedure of giving used by the Convention churches.

A minority group in this church not only opposed this move, but also filed suit against the majority group in the Chancery Court of Rhea Co., Tenn. for the exclusive use of the church property. This case is styled: Milton Beard, et al,

complainants vs. Rev. G. N. Francis, et al, defendants. Attorney for the complainants: O. W. McKenzie, Dayton, Tenn. Attorneys for the defendants: Hugh C. Gallagher, Dayton, Tenn., and J. Ralph Tedder, Rockwood, Tenn.

The complainants charged the defendants with departing from the true faith and purpose of the church, since defendants had refused to participate in the Co-operative Program of the Southern Baptist Convention and, therefore, the complainants constitute the church's only authentic membership and are entitled to the exclusive use of its property.

The defendants admit they prefer to give their money directly and insist that giving through the Co-operative Program is only a procedure of giving and has nothing to do with Baptist belief or doctrine, to which they profess complete adherence. They insist they are still Baptists and that in fact, there is no such thing as a Southern Baptist Church, each affiliating church being completely autonomous and independent.

In the Chancery Court, Rhea Co., July, 1956, the Hon. H. J. Garrett decided the case without the benefit of the unreported case of Beasley vs. Gregory. "He found that refusal of defendants to participate in the Co-operative Program constituted such a deviation from accepted usages, practices and beliefs that they no longer constitute the true congregation of the Evensville Baptist Church and that complaints alone are entitled to use of the church property." (Quoted from par. 1, p. 789, 309 *South Western Reporter*, 2nd Series)

On July 9, 1957, the Eastern Section of the Court of Appeals of Tenn., P. J. McAmis, presiding judge, reversed the Chancellor's decree and dismissed the case. This court held that a minority group in a Baptist church is entitled to have majority enjoined church property only when there has been a departure from the original doctrines and beliefs. The Court found that the majority by their actions had not departed from the fundamental principles, practices, and doctrines, and therefore, the minority of the church membership were not entitled to have majority enjoined from using church property. The Court also held that a local Baptist Church is free to join or not to join, or to withdraw, without conflict, from any and all associations of churches. The Court also noted that according to the plea of the complainants, every time a Baptist church stops co-operating it ceases to be a Baptist church and in resuming co-operation it would be necessary to reorganize the church, which is not done. The Court decided thus: "The proof shows without substantial dispute that, under Baptist polity and practice, each congregation is free of all control by any higher ecclesiastical authority." (par. 5, p. 789 op. cit.)

The Court further decided "that if co-operation was intended to be a fundamental tenet and belief of Baptist churches, some mention would have been made of it in

(Continued on page 7)

THE EDITOR'S Notes by John R. Rice

This is written on Saturday morning, January 10. This afternoon I take a plane along with Evangelist Walt Handford, and my daughter Joy, who will sing for the conferences at Winston-Salem, Durham, and Wilson, North Carolina. After eight days in North Carolina, Joy will return to her office work in Wheaton. Evangelist Handford goes to a revival campaign in Georgia. I go on to Jacksonville, Florida, Trinity Baptist Church, for four days with Rev. Bob Gray, then to West Palm Beach, Florida, with Brother Lamerson and the West Side Baptist Church for four days. Then home for a few days between Sundays, and back to Garland, Texas, Springfield, Missouri, and one-day conferences with Dr. Bob Jones in Washington, D.C., and other eastern states.

I will take along a dictating machine, a lot of letters to answer, and will try to do some dictation, besides speaking an average of twice a day or more. I will keep in touch with the office by daily mail and by long-distance calls several times a week. How I need the prayers of those who love me! I have more work than I can do unless God in mercy breathes upon me to give wisdom and Holy Spirit power, and a daily refreshing of mind and body. Will you pray?

That Big Conference at Garland, Texas!

We expect great blessings in the Sword of the Lord Conference at Miller Road Baptist Church, Garland, Texas, February 1-6. My, what an array of helpers who will be speaking there: Dr. Lee Roberson; Dr. Bob Jones, Sr.; Dr. Myron Cedarholm, director of Conservative Baptists; Dr. Tom Malone, great evangelistic pastor and seminary president of Pontiac; and Pastor Jack Hyles, along with Evangelist Walt Handford and this editor. Mrs. Grace MacMullen, my daughter, will be with me for special music. What a time of waiting on God, stirring hearts for revival, studying the plans of soul winning, visitation, and Sunday School and Church building! May God breathe upon us in mighty power at Garland.

Rooms will be provided for out-of-town pastors, missionaries and evangelists. Join Christian workers from southwestern states there February 1-6.

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Many, many people say that Charles Spurgeon, the great English preacher, was the greatest preacher since the Apostle Paul. His printed sermons have been more in public demand, we think, than any other sermons ever printed in the history of the world. When Spurgeon lived, they were printed each week as a regular feature of daily newspapers in England, America, and Australia. In book form they have been printed in hundreds of thousands of copies and have probably influenced evangelical preachers more than the printed sermons of any other man.

The Spurgeon Sermons are printed in a 20-volume memorial set. We bought three hundred sets, and have a few sets left.

Each volume has about four hundred pages. The first nineteen volumes contain about four hundred full-length sermons. The twentieth volume is a biography of Spurgeon. The regular price of the set is \$59. We are able to offer the entire set of Spurgeon's Sermons, 20 large clothbound volumes, free with 30 yearly subscriptions to THE SWORD OF THE LORD at the regular price of \$3 a year (\$3.50 per year in Canada and foreign countries).

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Or here is a good opportunity to take subscriptions in a revival and get a set of Spurgeon's Sermons.

The subscriptions need not all be sent in at one time, just so it is clearly marked that you want credit toward a set of Spurgeon's Sermons. They must be sent soon because we only have a few sets and when these are gone, there may be no others available at this price, or perhaps at any price.

Let us hear from you soon if you will undertake to get 30 subscriptions at the regular subscription price, and earn this set of Spurgeon's Sermons. The books will not be sent until all the cash is in our hands, of course.

"It Ought to Have Been First," She Said

You will be blessed with this great award-winning sermon by Dr. Monroe Parker, president of Pillsbury College, as published in THE SWORD OF THE LORD this week. A Christian worker who read it complained to me, "That sermon, ought to have won first place." Well, the truth is that some reader, blessed and inspired, will think the same about every one of the ten award-winning sermons we are publishing from the Sword Evangelistic Sermon Contest! We believe that God has fitted each one of the sermons to the need of some particular group of sinners, and that souls will be won to Christ by each of them. Be sure to have unsaved friends read the sermon, "Ye Would Not," by Dr. Monroe Parker.

And again let us remind you with a question: Where else in the world would you find high-grade sermons like these published in THE SWORD OF THE LORD? The finest sermons written in this generation, as well as the greatest sermons of the past, are published in THE SWORD OF THE LORD, America's foremost revival weekly.

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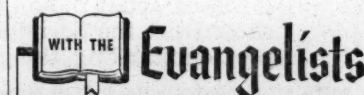
"He said he was not, so spoke to him of the saving power of Christ, urging him to receive the Saviour then and there. He began to weep. Right there in that hospital bed he trusted the Lord Jesus. I learned right after that that he had been reading your wonderful little tract, 'WHAT MUST I DO TO BE SAVED?' It was lying on the table. I picked it up and urged him to sign his name on the decision blank at the back. He did."

"He is 42 years old. The man in the next bed almost shouted. He said he had been praying for that very thing."

"I heard the voice of Dr. Lee Roberson in the hall, and when he walked by the door, I called him in. He encouraged the man to live for the Lord. I told him about your tract and the way the Lord had used it, and he suggested I write you about this."

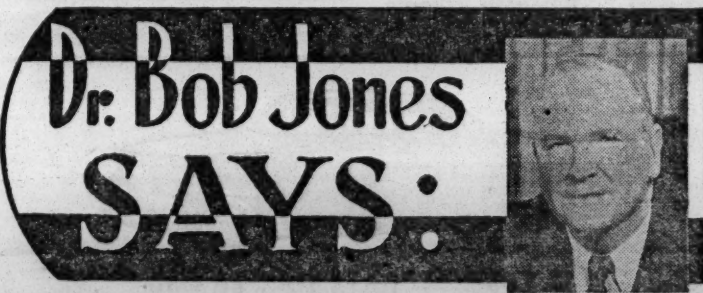
"A few years ago I gave this same tract to a young man who needed the Lord. It was only a few days later that he came to know the Lord Jesus, and today is in one of our seminaries preparing to preach the Gospel."

(Signed) Rev. Orman Norwood, Pastor
King's Point Baptist Church
East Chattanooga, Tennessee



EVANGELIST JACK VAN IMPE with his wife, Rexella, of 14 Gage Street, Pontiac 16, Michigan, held a Tri-County Baptist Fellowship United Tent Crusade south of Corning, New York, August 17 through Labor Day of this year. Rev. Elmer Pitcher, pastor of the Monterey Baptist Church of Beaver Dams, New York, has just now written to report this meeting. A tent seating 1,000 people was found too small and a 40-foot section had to be added the last few nights. During the meeting there were 78 souls saved, 61 restorations, and many dedications of life.

help sponsor this broadcast in your town and area? If so, plan among your friends and write Editor John R. Rice, The Voice of Revival, Box 420, Wheaton, Illinois.

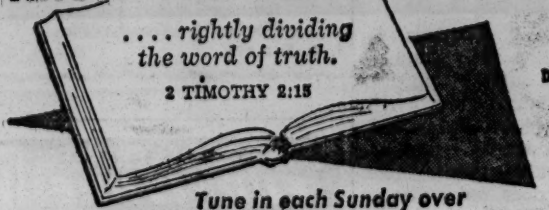


I quote from a letter just received from a minister of the Gospel who is doing a great work as pastor of a church in a Midwestern state. This fine young minister of the Gospel writes, "It is now about five years since I graduated from Bob Jones University. I do not suppose it is too late for me to let you know what an impact these years spent at Bob Jones University made on my life and ministry. We continually thank God for the training received there. If the Lord tarries, we someday will send you our three little girls." You folks will be interested to know that we have had the most wonderful letters in recent weeks from our former students that we have ever had. More than 90 per cent of our graduates who are scattered throughout all the states and in many foreign countries are standing true. They are soul winners. They are not compromising with modernism. They are well trained and equipped to work for God.

Now, you folks who have prayed daily for Bob Jones University have had a part in this work. Please keep praying for us. We believe God brought Bob Jones University into existence and trained it for this day. We are not going to compromise. We are going to be true to the Lord and to His Word. Now, remember, we need money very much for the next few weeks. We have a building under construction, and we do not want any debt on it when it gets through. You can send us some money to help us with this work. Oh, yes, here is another thing. You can help us train more orthodox, uncompromising, Christian leaders in all walks of life by helping us select the right kind of students from your community. Thank you, and God bless you.

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It tells the reader what God has to say about what to pray for! The five chapters discussing this are entitled, "Praying for Daily Bread," "Asking Bread for Sinners," "Praying for Healing," "Praying for Healing, Continued," and "Pray For Anything and Everything You Want."

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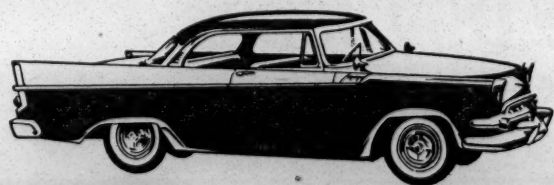
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Book Reviews

(Continued from page 2)

ment when he speaks of bringing in the kingdom and seems to have no understanding of the premillennial coming of Christ, and also when he quotes E. Stanley Jones. But the book is thought-compelling, and worth more than usual to the thoughtful reader. 119 pages, eleven sermons, Zondervan Publishing Company, hard binding, \$2.

THE PASTOR IN PROFILE by Adolph Bedsole, pastor of Immanuel Baptist Church in Panama City, Florida. There are thirteen chapters. The author says, "The writer has tried to focus a spotlight on a few juicy morsels in an effort to stimulate the preacher to search his own soul for other ministerial disease germs. It is a series of 'potshots' at the little demons and the big devils that trouble a preacher within and harass him and his church without. An effort has been made to take the starch out of stuffed shirts without doing injury to the men of the cloth."

"This satirical treatment of a few of the blunders of preachers has been done because there seems to be a definite need for such an effort."

The viewpoint is that of a Bible-believing, but denominationally-minded preacher. Interestingly, pungently written, but advises the preacher against preaching too strongly on sin, and against leaving a denomination where modernism gets in control. Helpful, but recommended with reserve. Baker Book House, 166 pages, nice cloth board binding, \$2.95.

LIGHT IN THE DARK VALLEYS, by Rev. Hugh R. Horne, pastor of Calvary Baptist Church, Sulphur, Oklahoma. There are ten chapters about God's light for the valleys of suffering, sorrow, fear, sin, loneliness, doubt, temptation, discouragement, debt, uncertainty. The book is scriptural, beautiful reading, has many charming and heart-warming illustrations, has six pages of Scripture index. 121 pages, nice cloth binding, Eerdmans Publishing Company, \$2.

THAT CHURCH IN YOUR LIFE by Rev. Rolla O. Swisher. Rev. W. Dale Oldham in the introduction says, "Every Christian, be he teacher, youth counselor, pastor, or other church leader, will welcome a volume which gets down to the basic needs of the spiritual community in such forthright fashion." There are thirteen short chapters on church membership, responsibilities, love and service in the church, giving, on Christian home life, visitation, soul winning, etc. Readable, interesting, ninety-six pages, clothbound, \$2.25, paper \$1.25, The Warner Press.

THE EPISTLES OF PAUL, A Translation and Notes by W. J. Conybeare. "This book embodies the translation of the Epistles of St. Paul together with the notes and comments as found in *The Life and Epistles of St. Paul*, by Conybeare and Howson." The book from which this is taken has been valuable and prized for helpful scholarship for many years. Now this reprint by Baker Book House should be helpful too. Both the translation and notes are helpful in study of the fourteen epistles in the New Testament. 231 pages, substantially bound, Baker Book House, \$2.50.

BEYOND CONFORMITY, Evangelicals in Today's Christian World, by W. Curry Mavis. The author calls himself an evangelical and defines evangelical Christianity as "the religious movement that emphasizes the need for spiritual rebirth in the experience of conversion . . ." That far it is good and fine. But the author seems unaware of deeper and foundation truths of the deity of Christ, His virgin birth, His bodily resurrection, His blood atonement, and the infallible inspiration of the Scriptures, without which there can be no real evangelical Christianity.

The author strangely quotes

Please mention **THE SWORD OF THE LORD** when answering advertisements.

Christian Century, Elton Trueblood, Homrighausen, E. Stanley Jones, Kierkegaard, Henry P. Van Dusen, and others. Light and Life Press, 160 pages, \$2.75.

THE ROMANCE OF REDEMPTION, The Love Story of Ruth and Boaz, by Dr. M. R. DeHaan. Here are twenty-four chapters on the book of Ruth as given in Dr. DeHaan's broadcast, with lots of good Bible teaching. The book makes interesting reading, although we think that to make Ruth an inspired prophecy of God's dealing with the nation Israel and with the church, is not convincing. Happily, Dr. DeHaan is a sound and careful Bible student in the main, and so does not go far wrong in his prophetic teaching, generally, although we believe this teaching is not necessarily found in the book of Ruth.

We do differ with the emphasis of Dr. DeHaan and many others, trying to produce signs that the end of the age is at hand. Dr. DeHaan says, "The time of reaping is almost over. The harvest is almost done and soon the night of judgment will fall upon the wicked world, and God shall thrash the nations, for a long night of seven years judgment . . ." Jesus is coming, but whether He will come soon or later no one knows. The Bible expressly and repeatedly says that we are not to set dates for Christ's coming, for no one knows the day nor the hour, and that "it is not for you to know the times or the seasons, which the Father has put in his own power" (Acts 1:7). There are 183 pages, Zondervan Brothers, \$2.50.

JONATHAN EDWARDS ON EVANGELISM. A digest in Edwards' Own Words of His Sermons and Essays Which Are of Special Value for Evangelism in Our Time. Edited by J. C. Wolf.

The book is interesting and valuable because it has, principally in Edwards' own words, some of his teaching and preaching. The editor of the volume, Wolf, rather plays down Edwards' strong preaching about sin and Hell. He says, "The effort to 'scare people into salvation' was the accepted homiletical approach," and again, "The Enfield sermon [Sinners in the Hands of an Angry God], and similar writings, do not reflect his true genius."

It will be agreed that Edwards had a great mind, and while he was not an evangelist to be compared with Moody, Torrey, Sam Jones, Billy Sunday, or even with Wesley and Spurgeon, in the number of souls he won to Christ, he was a strong preacher and theologian and God led him in winning hundreds of souls. The book has 137 pages, clothbound, \$2, published by Eerdmans.

SIR EDWARDS' SERMON OUTLINES. Volume 5 in The World's Great Sermons in Outline, selected and edited by Sheldon B. Quincer. Here are thirty-five model sermons by Jonathan Edwards. The thirty-five sermons take 164 pages, they are well worth study, and will give suggestions to preachers not only about sermons on the subjects discussed, but on methods of outlining. Eerdmans Publishers, \$2.50.

THY WORD IS TRUTH—Thoughts on the Biblical Doctrine of Inspiration, by Edward J. Young, professor of Old Testament at Westminster Theological Seminary. A remarkably strong and helpful volume on inspiration of the Bible. The author says, "Despite all that is being said and has been said to the contrary, the doctrine of inspiration is of the utmost significance and importance. If the Bible is not infallible, then we can be sure of nothing. The other doctrines of Christianity will then one by one go by the board. The fortunes of Christianity stand or fall with an infallible Bible. Attempts to evade this conclusion can only lead to self-deception."

There are eleven chapters, an index with names and subjects and an index with Scriptures used. The author comes with scholarly evidence, clear insight, and sharp plain words defending the verbal inspiration of the Bible. While the book does not claim to be "a technical theological treatise," it is scholarly, documented, and very important. 287 large pages, price \$3.50, Eerdmans Publishers.

Incidents and Illustrations

(Continued from page 1)

down in Sydney, Australia, a widow marched into a "Men Only" drinking house and emptied a box of ashes on the bar before five of her late husband's drinking companions. She said, "You wanted him here all of the time. Well, here he is." The ashes were those of her husband who had been found dying in a Sydney street a couple of weeks earlier!

A Fool's Wrath

A 21-year-old "boy" in Dixon, Illinois, became so incensed with his automobile that he took a crank and smashed the windshield, the headlights, the side windows, and was beating away at the fenders when police restrained and arrested him. It was his own property, but it seems that there is a limit to what you can do with your own. The judge fined him \$25 for "peace disturbance."

The above seems to be a fitting illustration of Proverbs 27:3, "A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both." Temper tantrums benefit no one—at the age of 21 years or 21 months—unless it is the doctor who earns a sizable fee treating the victim's ulcers!

Mercy Denied

A man being arraigned before Detroit Recorder's Judge Paul E. Krause on a charge of begging, pleaded, "I beg for mercy, Judge." Judge Krause replied, "You are a mighty poor beggar," and promptly proceeded to sentence him to five days in jail.

How unlike the man who "smote upon his breast, saying, God be merciful to me a sinner" and then "went down to his house justified" (Luke 18:13, 14). God has mighty mercy available for every sinner who will beg Him for it. Yet, like the Detroit judge, when the prisoner is brought into His court, opportunity for mercy will be for ever past. There will be no mercy manifested by God on the Great Judgment Morning.

"Now is the day of salvation" (II Cor. 6:2).

"Without Natural Affection"

When I was in Kansas City, Kansas, recently in a revival campaign, a father of five assaulted his oldest daughter, a thirteen-year-old, while his wife was at work. After stooping to the lowest possible plane of human indecency in such a criminal attack on his own flesh and blood, he fled the house. The girl was caring for the four younger children at the time of the attack which took place near the church where I was preaching.

What an illustration this is of the scriptural teaching, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves . . . without natural affection" (II Tim. 3:1-3). Yet, as impossible as it might seem to some, God loves that father and would be willing to cleanse him of his sin if he would only turn by faith to the Saviour. The guarantee of John 3:16, "For God so loved the world," includes even such depraved derelicts of humanity as this foolish father. How great His grace!

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"Ye Would Not"

(Continued from page 1)

and Lazarus in his bosom; and the rich man cried, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Luke 16:24).

You know there are a lot of wicked, Hell-deserving sinners, and some of them are sentimental, worldly-minded ministers who say that God is too good to send people to Hell, that His love precludes such a place as the Hell of the Bible. I suppose they think

they know more about love than He whose name is Love; than He who so loved the world that He gave Himself to die on a cruel cross and endured the infinite wrath of a holy God! I suppose they think they know more about love than He who was so filled with compassion that He cried to the weeping friends along the way as He bore the heavy wooden cross on His lacerated back, "Weep not for me, but weep for yourselves, and for your children" (Luke 23:28)! I suppose they

think they know more about love than Jesus because Jesus said, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Jesus had more to say about Hell than anybody else in the Word of God. Of all of Jesus' disciples, the one who wrote more about Hell was that disciple who is called "the disciple of love," the Apostle John. Under divine inspiration John wrote of the "lake which burneth with fire and brimstone."

The Valley of Hinnom

I know what the so-called Jehovah's Witnesses and some others will tell you. They will tell you that when Jesus spoke about Hell He used the Greek word "Gehenna." It is true that in some instances He did, but He had reference to the same place He called *Hades* in other passages. "Gehenna" or "Ge Hinnom," as it is in the Hebrew, is the Valley of Hinnom, southeast of Jerusalem. Here the ancients worshipped the god Molech. They practiced the most abominable ceremonies imaginable; they even practiced prostitution as a religious ceremony. Little babies born as a result of these religious orgies were sacrificed to this awful god, a great bronze image which they kept heated almost white-hot. They would pull a lever and the mouth of the image would open and the little babies were cast on the inside of this image. The valley was also called "Ge Tophet" from "Toph," meaning a drum, because drums were beaten to drown out the cries of burning babies. When Josiah became king in Jerusalem he had the temple renovated and they discovered, of all things, the Law of the Lord which had been neglected and lost. Josiah had a public reading of the Law and it brought a revival and in the wake of the revival there was a reformation.

Gehenna a Type of Hell

Josiah destroyed the worship of Molech and turned the Valley of Hinnom into the city dumping grounds. Here the dead bodies of malefactors were cast and the dead bodies of animals were thrown; and the sewers of Jerusalem emptied their filthy contents into the valley. A fire was kept burning in the valley to devour the filth. That valley became a symbol of everything that is heinous and abominable and bad. During the inter-testament per-

iods the Jews made it a symbol of Hell. When Jesus spoke of Hell, at least on one occasion He used the well-known figure but He did not confine His remarks about Hell to figurative language. He also used the Greek word *Hades*, which is the equivalent of the Hebrew word "sheol," the place of the departed.

Moreover, He described the suffering of the rich man in *Hades*. Jesus Christ, love incarnate, preached Hell and He did not pull His punches. He said, "These shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46). He spoke of Hell as a place of outer darkness where there shall be "wailing and gnashing of teeth" (Matt. 13:42). He asked the hypocrites, "How can ye escape the damnation of hell?" (Matt. 23:33). Do not slander God by saying there is no Hell. He is a holy God. He is so holy that He would sink every sinner who ever lived into Hell forever before He would do wrong. But He is so merciful that He came and took our Hell for us so that we might be saved from Hell.

Ye Would Not

After Jesus preached the scathing denunciations of Matthew 23, He turned around with a broken heart and I believe with hot tears in His holy eyes and cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" "I would . . . but ye would not." "Ye will not come unto me that ye might have life!" I believe that God is sovereign but I also believe in the free will of man. God calls and man refuses. "We pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

Suffer Little Children

When you were a little child you went to Sunday School. One Sunday you came home with a little card in your hand. On that card there was a picture of Jesus receiving little children, and underneath the picture were the words, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16).

The next Sunday you came home with a picture of Jesus nailed to the cross, and underneath was the golden text of the

Bible, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). You were young and your mind was impressionable. It was not easy for you as a little child to push aside the invitation of God's Spirit. Your feet were tender and it was not easy for you to walk over those good influences. But you trampled upon them and started a course toward Hell. Nay, thank God! Some of you came to Christ at the first opportunity as you reached the age of accountability.

No Gap Necessary

I do not believe that there must be a gap in the life of an individual after he becomes accountable to God before he can accept Christ as his Saviour, a period when he must of necessity go to Hell if he should die because he is not old enough to be saved. I believe that little children need to be born again when they come to a realization that they are sinners.

Where did the idea come from that a child must be twelve years of age before he can get converted? I believe in getting children saved when they are four and five and six years of age so that there need not be a time in their lives when, if they should die, they would be lost.

It is fine to have Children's Church, and a graded Sunday School is of a tremendous importance so that various lessons may be adapted to the age level of the different groups. But I also believe that at times little children should be in the regular services of the church and should sit under the thundering of the Word of God from the pulpit. "Suffer little children to come unto me," said the Saviour.

Some Came As Children

Some of you came to Jesus when you were little children and you know you are trusting Him and have been born again, although you may not even remember when you first put your trust in Him. If you are saved, of course, there was a time when you were born again. Others of you failed to heed those first pleadings of the Spirit and turned your feet toward Hell, but God said, "I do not want to see that child lost," so He put it in the

(Continued on page 6)

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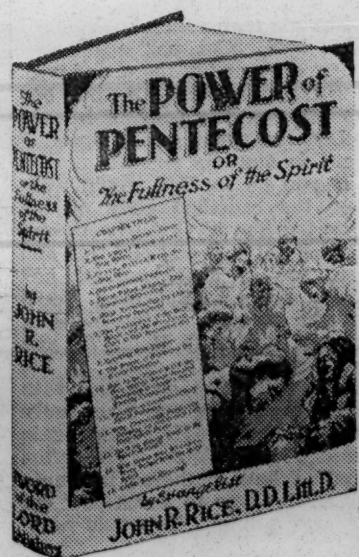
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"Ye Would Not"

(Continued from page 5)

hearts of friends and loved ones to pray for you.

Prayers of Loved Ones

How I thank God for the prayers of loved ones! My father went home to Heaven a few years ago. His last words were, "It is all right now. Jesus always answers prayer." Just a little over a year ago I stood by my mother's dying bed. She had lain for hours without opening her eyes when suddenly she said, "There are so many of them."

I leaned over her bed and asked, "So many what, Mother?"

She said, "There are so many flowers. Aren't they beautiful?"

I looked at the flowers in the room and said, "Yes, Mother, they are beautiful." But I knew that she had not seen those flowers.

Then she opened her eyes and said, "And there are so many angels."

I said, "Yes, Mother, there are many angels."

Then she said, "Aren't the walls beautiful?"

I looked at the cold, grey walls of the hospital room and did not see anything beautiful about them; but I know she was talking about walls I could not see; so I said, "Yes, Mother, they are beautiful." Then my mother went to sleep and woke up on the other side of those jasper walls.

Among the treasured pictures I have hung on memory's wall, There is one that is dearer than the rest And sweeter far than all.

'Tis a picture of my mother
When I a little chap
Was folded in her loving arms
To slumber on her lap.
I felt her hand caress my head;
I heard her softly say,
"Dear Jesus, take this little life
And use it every day."

There must have been a mighty weight
Behind that simple prayer,
For through the seasons year on year
That picture lingers there.
And whether I'm on hill or plain,
Or on the deep blue sea,
The memory of that sacred scene
Forever comforts me.

Among the treasured pictures
I have hung on memory's wall,
My mother's supplication
Is the dearest of them all.

Prayers Have Followed

Some of you have trampled over early Christian influences but the prayers of loved ones have followed you. You are conscious of their concern and their anxiety and you have been convicted by the Holy Spirit in a thousand ways, but on you go toward Hell. "How oft would I have gathered you unto myself," said Jesus, "but ye would not."

The Bible

The verbally inspired, inerrant Word of God, the Holy Bible, was placed in your pathway and you have had to neglect it to continue your downward journey. It may lie on a table a bit covered with dust, or it may be stuck back on a shelf untouched and unread, but it brings conviction to your heart. You cannot look upon it without conviction. You may not be willing to admit your conviction. Men invent all kinds of cults and false systems in their effort to throw conviction aside.

They mistreat the Bible in so many ways. The atheist denies it. The skeptic doubts it. The modernist dilutes it. The liberal—whether an admitted liberal or a neo-orthodox professor, also waters it down. The cultist wrests it to his own destruction. The worldling shuns it. The papist misinterprets it. Men supplant it—the Buddhist with the old vedic literature of the Hindus, the Mohammedan with the Koran, and the communist with Das Kapital. But in spite of all the misuse and abuse dealt the Word of God, it stands as Gladstone said, "the impregnable Rock of Holy Scriptures." It is "quick, and powerful, and sharper than any two-edged sword, piercing, even to the dividing asunder of soul and spirit, and

of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

Testimony of Christians

Some of you have turned deaf ears to the Word of God and have chosen to go on stubbornly and blindly toward Hell. But Jesus calls again. He calls through the testimony of Christian people both audible and silent. He calls through the Church, and even though a church may be dead or worldly or liberal, the old shell of a building with its spire pointing heavenward may bring conviction to your heart. You are reminded that Jesus went away and left His disciples to bear witness.

Many Calls to God

Sinner friend, you cannot escape the testimony of the Church to the saving grace and power of Jesus. Driving down the highway you turn on the radio and there is a gospel witness. Walk down the street and perchance someone hands you a gospel tract, or you overhear someone telling a friend what Christ has done for him.

On a plane away above the clouds one day the cabin door opened and the captain of our ship came down the aisle and spoke to me, "Are you Dr. Parker? The hostess told me you were on board. She and I both are born-again Christians." He gave a wonderful testimony so that he was heard by all on board the flight. Once I heard a bus driver testify to those who got on the bus on a two hundred mile trip.

It may be that someone has spoken directly to you about your need of Christ. He may have been a stranger, or a friend, or a loved one. Perhaps you heard the message in church. Maybe it was at a funeral. In all probability you have heard it many times, but if never before, you are hearing it now. "God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:17, 18). "How often I would . . . but ye would not."

Stubborn Rejection

Over all the appeals of Jesus the sinner stubbornly goes tramp, tramp, tramp on his determined march to an everlasting lake of fire and brimstone. But Jesus keeps on calling. He daily loads you with blessings and both reason and revelation remind you that "every good gift . . . is from above." Providence calls and pleads with you to open your heart to your gracious Benefactor. Gratitude beckons every sinner to come to God, and one must stifle this emotion and sear his conscience to reject the invitation to "the God of all grace."

"It is hard to kick against the pricks" (Acts 9:5). People who go to Hell are intruders. They are usurpers. Hell was not prepared for them. It was "prepared for the devil and his angels" (Matt. 25:41). Jesus said, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14). It is not easy to live a true Christian life, but the Christian has "the peace of God which passeth all understanding" (Phil. 4:7). The sinner also has a struggle but he has no peace. "There is no peace, saith my God, to the wicked" (Isa. 57:21).

No Peace to the Wicked

The Christian struggles against the world, the flesh, and the devil; but he has the peace of God in his soul. The sinner struggles against Almighty God, and he has no peace. If I have got to struggle anyway, I had rather have peace in my heart while I struggle. "The way of transgressors is hard" (Prov. 13:15). Sometimes the sinner must go through great sorrows before God can reach him.

"Man's extremity is God's opportunity." Many a man has found God in a foxhole. Hardships, sorrow, adversity, financial depression, sickness, injury and the death of loved ones are often God's envoys calling people to the Saviour.

Down in Pensacola, Florida, a young woman was converted in one of my meetings. She came back the next night and asked me to pray for her unsaved husband. She said, "I made a stand for Jesus here last night and went home and told him and he laughed."

I said, "All right, we will make a covenant. If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). Let's ask God to bring pungent conviction to that man's heart."

She said, "All right."

And we prayed. She came back two nights later and said, "He laughed at me again."

I said, "Let's pray for him."

We prayed again earnestly. We had a prayer covenant. We took God at His Word. We said, "God is bound to bring conviction into his heart."

Crepe on the Door

Sunday afternoon when I came out of the studio where I was broadcasting, I was called to the phone and asked to come to a certain address. When I got there I found a crepe on the door and a crowd of people in the house. I went into the living room and a casket was over in the corner. I walked over and looked into the casket. I recognized the body of the little woman who had asked me to pray for her husband. I

Last night my little boy came to me, confessed some childish wrong, and, kneeling at my knee, prayed with tear-filled eyes: "O Lord, make me a man like Daddy—wise and strong. I know you can." That night while he slept, I knelt beside his bed, confessed my sins, and prayed with low-bowed head: "O God, make me a child like my child here; guileless, trusting Thee with faith sincere."—Selected.

stood there and said, "Thank God, she was ready. 'Precious in the sight of the Lord is the death of his saints'" (Ps. 116:15). I looked around and there stood her husband. I took him by the arm and led him to the sofa and I said, "Now, listen, I know your heart is broken. I hardly know what to say to you, but I am glad to tell you that your wife was ready. I talked with her. She was a Christian. She is with God."

He said, "I know it. I know it." Then he began to cry.

I put my arm around him and said, "Listen, fellow, I don't know, but maybe God took her to bring you to yourself. Maybe that's why He took her."

As I said that, he cried out, "I know it!" Then he looked around as if he were ashamed of his outcry. He said, "Yes, I know it."

I said, "Will you trust Jesus?"

He said, "Not now. Not tonight."

I said, "Now is the time, man. You need Him tonight."

He said, "Would you preach the funeral?"

"Why, of course," I said, "but why don't you trust Jesus tonight?"

He said, "Not tonight."

I said, "When is the funeral to be?"

He said, "Tomorrow morning. We want to have a little service here at the home, then we are going up to the cemetery forty miles from here near the Alabama line, way up there in the old country cemetery in the community where we lived, and we would like to have a longer service there at the grave."

After the Funeral

I preached the funeral and after the interment, I turned around and took the young man by the arm and we walked off together. I said, "Now, listen. God has been speaking to your heart. Won't you trust Jesus?"

He said, "I will be out to hear you preach tonight."

I said, "Do you feel like coming?"

He said, "Yes, I'll be there."

I said, "I'm afraid you won't be there. I'm afraid you won't feel like it. Why don't you let God save you this morning?"

He said, "I'll be out tonight." He came that night and sat through the service. I preached and the power of God was there. People found Jesus. But that man would not come. He went through a dark valley of sorrow, walked over a casket, trampled upon a shroud, climbed over the body of a little wife, lived his own life; and when he gets to Hell, there in the midst of his suffering, he will have to cry out, "God is love! He wanted to save me. He saved my wife, and took her to Himself in His efforts to reach me. God is just, and God is love."

Calvary

Wait a minute. You will have to climb over a mountain if you go to Hell. It is a little mountain, just a hill. But it is hard to climb. It is in the shape of a skull. On the brow of the hill there is an old rugged cross. On that cross there is a bleeding Lamb. Nay, thank God He is on no cross. He is in no tomb. But He once hanged on the cross and suffered the agony of Hell for you. "I must needs go home by the way of the cross." If you go to Heaven, you'll go by way of the cross. But, listen, friend, if you go to Hell, you'll go by way of the cross. You'll go over the cross.

I read of a boy who literally worried his mother to death by the wicked life he lived. After the funeral, his old father, lonesome and blue, was sitting by the fireplace. The young man came downstairs dressed to go out. The old man said, "Son, where are you going?"

He answered, "Father, I have a date."

He said, "You can't go out and

leave me tonight, Son. I need you here."

He said, "Now, Father, cheer up. Mother has gone. There is nothing we can do. I can't break my date."

The old man said, "Son, don't leave me tonight."

The young man said, "I'm going out, Father. Good night."

The old man said, "Son, you can't leave me tonight."

The young man said, "Father, I'm going out."

The old man walked over between his son and the door and said, "Now, listen, Son, you can't leave me tonight."

The young man said, "Don't be foolish, Father. Mother is gone. There's nothing I can do. Get out of my way, Dad; I'm going out."

The old man said, "My boy, I won't let you go out of this house tonight."

The young man said, "Don't be silly, Dad. Get out of the way."

The old man said, "Son, you can't leave me tonight." The old man fell down on the floor and said, "If you go out of this house tonight, my boy, you'll walk over my body."

The young fellow stood there and said, "Get up."

The old man refused.

He said, "Get up."

The old man lay there, and with a curse upon his lips, the boy walked over the body of his old father, and went out to spend a night in sin.

If you go to Hell, you'll walk over the crucified body of the suffering Son of God who throws Himself between you and Hell and begs you in lovingkindness and tender mercy to stay back. You'll have to trample on the blood of Jesus if you go to Hell. Will you not come to Him now as He stands with open arms and with a heart yearning for your soul's salvation, and as He speaks again through His Word, "How often would I have gathered you unto myself"? Come to Jesus now ere He says a final, "Ye would not!"

You Have Read the Above Award-Winning Sermon

Now let the editor press upon you to decide today for Christ and Heaven. You have seen surely that the only reason people

are lost, the only reason men and women go to Hell, is because they will not let God save them, will not let Jesus Christ come into their heart. Today you can repent in your heart. Today you can ask the Lord Jesus to forgive you and save you. Today you can trust Him, rely upon Him, turn your case over to Him as He begs you to do. Now will you do it?

If you will here and now turn your heart from sin, and depend upon Jesus Christ, trust Him to save your soul, I beg you to first say yes to God in your heart, then sign the decision form below, copy it in a letter and mail it to this editor. I will be glad to tell Dr. Parker of your decision and we will rejoice together and I will write you a letter of counsel about how to live a Christian life.

I beg you today to say yes to God, give Him your heart, be saved today. Decide, sign, copy and mail the letter today!

Evangelist John R. Rice, Editor
SWORD OF THE LORD
Box 420, Wheaton, Illinois

Dear Brother Rice:

I realize that I am a poor lost sinner who needs saving. I am conscious of my sin and guilt, and I believe that Jesus died to save me. It is my own fault that I have not turned to Christ and let Him save me before. So here and now I repent of my sins and ask the Lord Jesus to forgive me and save me. Today I give Him my heart and rely upon Him, depend upon Him to forgive me. I accept Christ today as my own personal Saviour. I will confess Him before men and set out to live for Him.

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The Fainting Hero

(Continued from page 1)

blood which stains His apparel is the blood of your sins, which He has utterly destroyed forever. Look at their number. Take so many years, and make each year a heap. Divide them, if you will, into groups and classes; put them under the heads of the ten commands, and there they lie, in ten great heaps, but every one of them destroyed.

Think, too, of the heaps of your doubts and fears. Do you not remember when you thought God would never have mercy upon you? Let me remind you of the low dungeon where there was no water, when the iron entered into your soul. Some of us can never forget the time when we were under conviction. Moses tied us up to the halberts, and took the ten-thonged whip of the law, and laid it upon our backs most terribly, and then seemed to wash us with brine as conscience reminded us of all the aggravations which had attended our sins. But, though we feared we should have been in Hell, though we thought that surely the pit would shut its mouth upon us; yet, here we are living to praise God, as we do this day, and all our fears are

gone. We rejoice in Christ Jesus. God "hath not dealt with us according to our sins, nor rewarded us after our iniquities." "Heaps upon heaps" of fears have we had; bigger heaps than our sins, but there they lie—troops of doubters. There are their bones and their skulls, as Bunyan pictured them outside the town of Mansoul; but they are all dead, God having wrought for us a deliverance from them.

Another set of foes that God has slain includes our temptations. Some of us have been tempted from every quarter of the world, from every corner of the compass. Sometimes it has been pride; at another time despair. Sometimes it has been too much of the world, and at others it has been too little. Sometimes we have been too strong and puffed up; at other times we have been too weak and cast down. There has sometimes been a lack of faith, and at others our fervency may have been inflamed by the flesh. The best of men are shot at with the Devil's worst darts. You have been tempted by Satan; you have been tempted by the world; your nearest and dearest friends have, perhaps, been your worst tempters, for, "a man's foes shall be they of his own household." There has not been a bush behind which an

enemy has not lurked, no inch of the road to Canaan which has not been overgrown with thorns.

*"Trials of every shape and name
Await the followers of the Lamb,
Who leave the world's deceitful
shore,
And leave it to return no more."*

But, look back upon them. Your temptations, where are they? Your soul has escaped like a bird out of the snare of the fowler, and this night you can say, "They compassed me about like bees; yea, like bees they compassed me about; but in the name of God have I destroyed them; I have passed safely where others have been ruined; I have walked along the walls of salvation when others have been lying at the foot thereof, dashed in pieces by their presumption and their self-confidence; 'heaps upon heaps' of my temptations have been slain, and thou, O God, hast wrought for me a great deliverance!"

So, let me say, in the next place, *has it been with most of your sorrows.* You, sons and daughters of tribulation, have sometimes sat down and said, "All these things are against me!" You have lost children, friends have died, business has departed, wealth has melted, almost every comfort has had a blight upon it. Like Job's messengers, evil tidings have followed one another, and you have been brought very low. But, be-

loved in Christ Jesus, you have been delivered. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." It has been so in your case. Whatever form the affliction has taken, mercy has taken a form to meet it. When the arrow flew, God was your shield; when the darkness gathered, He was your sun; when you had to fight, He was your sword; when you needed to be supported, He was your rod and your staff.

*"Thus far we've proved that promise good
Which Jesus ratified with blood;
Still is He gracious, wise, and just,
And still in Him let Israel trust."*

I will let no man in this congregation take a place before me in obligation to the Most High. Brethren, we are all debtors, and I count myself most of all a debtor. I boast that I have nothing to boast of. I would desire to lie the lowest, and to take the meanest place, for I owe most of all to the grace of God. When I look back to my parentage, when I see whence the Lord has brought me, and what He has done for me and by me, I can only say, "Thou hast given to thy servant this great deliverance!" And, I suppose, if all the people of God could meet here one by one, they would each claim that there is something peculiar in their every case; each one would say, "There is some-

thing in the deliverance God has wrought for me that demands of me a special song;" therefore, let the whole of us together, who have "known and tasted that the Lord is gracious," look back upon the past with thankfulness and praise to the Lord.

II. Yet Fresh Troubles Will Assail You, and Excite Your Alarm

Thus Samson was thirsty. This was a new kind of want to him. He was so thirsty that he was near to die. The difficulty was totally different from any that Samson had met before. Shake those Samsonian locks in which thy strength lieth, but they cannot distil a single drop of dew to moisten thy mouth! The strong man is as much amenable to thirst as the weak, and that arm which could slay a thousand Philistines, cannot open a fountain in the earth, draw down a shower from the skies, or yield to thirst a single draught of water. He is in a new plight.

Of course it seems to you to be a far simpler matter than he had known before, and so it was. Merely to get thirst assuaged is not anything like so great a thing as to be delivered from a thousand Philistines. But I dare say when the thirst was upon him,

(Continued on page 8)

Tennessee Baptist Churches . . .

(Continued from page 3)

these publications" (Baptist Manual, Church Covenant, etc.). (par. 6, p. 790, op. cit.)

Consequently, the Court decided there had been no "radical and fundamental departures from established doctrines and beliefs as would warrant finding of breach of trust imposed on church property." (par. 1, p. 788, op. cit.)

A petition to rehear the case was denied by Court of Appeals on Aug. 19, 1957. On Dec. 6, 1957 the Supreme Court of Tennessee refused to even consider the case, thus agreeing with the Court of Appeals.

Being the first case of its kind to go to the higher courts, this is a definite victory for those who maintain that a local Baptist church is completely independent and autonomous.

How Shall Common Baptists Safeguard Their Property Against Denominational Overlords?

In many states of the Union, this matter has come to an issue. In Wisconsin, in Iowa, and in many other states denominational leaders have tried hard to take away the property of churches when the churches by majority vote withdrew from the convention and ceased their support from programs because of some modernism which the denomination sponsored. Now the matter has come up in the South too.

What shall churches do to guarantee their independence, and that they may still control their own church property, call their own pastor, give to causes which they themselves shall select, and otherwise carry on the Lord's business under His leadership as autonomous, local New Testament Baptist churches?

That question for the moment is legally settled in Tennessee. But denominational leaders will bring up the issue again, and will try, no doubt, sooner or later to bring such pressure on local churches that they dare not decide for themselves what causes they shall support, and what causes they dare not support. Everywhere the tendency of denominational leaders is to interfere and bring undue pressure on churches, to get them to elect pastors that are favorable to the convention program, or to bring pressure so that a church dare not designate its funds, or to threaten to take away the church property if the church withdraws from a Baptist association or convention. So Baptist churches everywhere should be forewarned on this matter and forearmed.

1. First, we suggest that every Baptist church pass a simple resolution that the church is an independent, local Baptist church, that it is a democratic body and calls its own pastor, decides its own program, owns its own property,

and that it may choose to co-operate with other churches in a denominational body, when it feels led of God to do so, that it reserves the right to withdraw its co-operation if it should ever feel led to do so, without changing its independent self-governing rights as a sovereign Baptist church.

2. Beware of all the wiles which would put in the deed of the church property some obligation which would later make it possible for denominational leaders to seize the church property. No local church ought ever to accept a loan or a gift which binds them to support any cause whether right or wrong in the future, or to go against the clear leading of God and Bible principles. If the church must borrow money, let it borrow money and pay interest, but maintain its independence and not sell its soul to denominational leaders.

3. Let every young preacher beware in his ordination he does not

When our earthly day is closing,
And the night grows still and deep,
Let us, in Thine arms reposing,
Feel Thy power to save and keep.
Blessed Jesus,
Give Thine own beloved sleep.
—Selected

sell his soul. Any minister being ordained, if he be asked to pledge that he will guarantee to support the denominational program whether right or wrong, whether it is true to the Bible or not, should indignantly refuse to make any such promise. To make such a promise would be to sell his soul, dishonor God, and guarantee the withdrawal of God's favor in some measure from his ministry.

Let every church co-operate where it can do so honestly and where it feels that it is God's will. But let every church be sure that it maintains control of its own property and the right to decide for itself what is right to support and what is wrong to support.

We are not against voluntary co-operation of Bible-believing Christians with programs which they believe honor God. We are against coercion and trickery and dishonest methods to force co-operation of people against their conscience, with causes which they believe to be not true to the Bible.

Every honest and thorough Southern Baptist leader will agree to what is written here. And those who do not will have some axe to grind which is not in favor of the independence of local churches, but is in favor of a denominational program which cannot be fully defended on its own merits.

Thank God for the action which makes it legal for a Baptist church to own its own property, whether it co-operates with the Southern Baptist Convention or not.

These Bible Christians . . .

(Continued from page 1)

yard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled."

Every Jew who plants a vineyard must remember to plant only one kind of grapes in a vineyard. Keep the strain pure, draw the line between one kind and another kind when you plant.

Then it says, "Thou shalt not plow with an ox and an ass together."

It is all right for a Jew to have a team of oxen together; it is all right to have a team of donkeys. But every Jew is to remember that he is not like this world, he is chosen, set apart, branded; so now he can't have a mixture. Every Jew thus remembered every day when he hooked up his team, "I can use a yoke of oxen, and it is all right to use a team of donkeys, but I cannot mix them, for God wants me to stay separate. I am not to yoke up with the unconverted."

Again, "Thou shalt not wear a garment of divers sorts, as of woollen and linen together."

Every time a Jew pulled his shirt over his head he remembered: "I can have a linen shirt, or I can have a woollen garment, or I can have cotton, but I can't mix them. I can't have a suit made out of wool, then have some decorations of silk. I can't have half cotton and half dacron. Only one kind of material in each garment."

Now the point here is that this was ceremonial for the Jew, but for us it is spiritual. So God says we are to have circumcision in heart instead of circumcision in body. So on the matter of separation, Jews were not to wear garments mixed of woollen and linen together. They were not to sow their vineyards with divers seeds. They were not to plow with an ox and an ass together. Spiritually, they were not to yoke the godly with the ungodly. That same lesson is so clearly taught and so often repeated in the Bible.

I do not have time to discuss the New Testament Scriptures on that matter, though we are very clearly commanded in Ephesians 5:11, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

In II Corinthians 6:14 we are commanded, "Be ye not unequally yoked together with unbelievers." In II John, verse 9, we are plainly told, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." He is not converted and you are not to receive such a man in your house or bid him Godspeed. You are not to have him on your platform, nor in your home. You are not to call him a brother. I say, the Bible is clear.

Marriage of Saved With Lost Led to Spiritual Decline That Brought the Flood

Now some Bible cases. The first is the story before the flood and the reason for the flood in Genesis, chapter 6. We have just had the story here of two

lines. You remember that Cain killed his brother Abel. God gave another son to Adam and Eve named Seth, who was to take the place of Abel. As far as we know Seth had a godly line of people.

In chapter 6 we read, "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

(Boys, girls got them in trouble back there, too!)

"And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them . . ."

"Sons of God"; "daughters of men." Saved people are sons of God. Some have thought perhaps these were angels. I don't think so. I think they were born-again Christians of the godly line of Seth. Then it came to pass "when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." Now what is the result? All the testimony is broken and now God has no way to save a whole generation, a world gone into sin. The line between good and evil is blotted out. Between the saved and the lost, the line is broken down.


"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."

God destroyed the whole race except Noah and his family because, as you can see, there was no way left to save a generation when the saved people had sold out and had intermarried with the Devil's crowd, with the godless and wicked line of Cain. The whole race was destroyed, the world was destroyed because Christian people compromised, mixed in with lost people and the Devil's crowd. I mean they tied up with them. They intermarried with them. They made partnership with them. They said, "There is no difference." They called them brothers. They said, "There is not any real difference. We are all good people; there is some divinity in all of us." So they intermarried. Now God has no testimony but Noah.

Lot Moved Into Sodom and Ruined Sodom, His Family, Himself

The case of Lot is familiar, to which I briefly call your attention. Lot had the best background.

(Continued on page 8)



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The Fainting Hero

(Continued from page 7)

and oppressed him, Samson felt that little present difficulty more weighty and severe than the great past difficulty out of which he had so specially been delivered.

Now I think, beloved, there may be some of you who have been forgiven, saved, delivered, and yet you do not feel happy tonight. "God has done great things for you, whereof you are glad," yet you cannot rejoice; the song of your thanksgiving is hushed. A little inconvenience in getting into your pews; a hasty word spoken by somebody outside the gate; the thought of a child at home, something which is very little and insignificant compared with all that God has wrought for you, will sometimes take away the present joy and comfort of the great, the unspeakably great boons which you have received. You may know your standing in Christ, and yet some little trouble keeps buzzing about your ears, and may be distracting you even now. Let me say two or three words to you.

It is very usual for God's people, when they have had some great deliverance, to have some little trouble that is too much for them. Samson slays a thousand Philistines, and piles them up in heaps, and then he must needs die for want of a little water! Look at Jacob; he wrestles with God at Peniel, and overcomes omnipotence itself, and yet he goes "halting on his thigh!" Strange, is it not, that there must be a touching of the sinew whenever you and I win the day? It seems as if God must teach us our littleness, or nothingness, in order to keep us within bounds.

Samson seems to have crowed right loudly when he said, "Have I slain a thousand men?" Ah! Samson, it is time thy throat became hoarse when thou canst boast so loudly. The mighty man has to go down on his knees and cry, "O God, this thirst will overcome thy hero; send me, I pray thee, a draught of water." God

A child about three years old was crying because his mother had shut the parlor door. "Poor thing," said the neighbor, "You have shut the child out." "It's all the same to him," said the mother; "he would cry if I called him in and then shut the door. It is a peculiarity of that boy that if he is left rather suddenly on either side of a door, he considers himself shut out and rebels accordingly." Many older people bear a remarkable resemblance to this child.

—Selected.

has ways of touching His people, so that their energy soon vanishes. "I said my mountain standeth firm, I shall not be moved; thou didst hide thy face, and I was troubled." Now, dear child of God, if this is your case, I say it is not an unusual one. There is a reaction which generally follows any strong excitement. No doubt the excitement of having slain the Philistines would naturally be followed by depression of spirits in Samson. When David had mounted the throne of Israel there came the reaction, and he said, "I am this day weak, though anointed king." You must expect to feel weakest just when you are enjoying your greatest triumph.

I have already said that the use of all this is to make a man feel his weakness. I hope it makes you feel yours. What fools we are, brethren, and yet if someone else were to call us fools we should not like it, though I do not doubt but that we are very well named, whoever may give us the title, for the whole of Heaven cannot make us rejoice if we have one pain in our head; and all the harps of angels, and our knowledge of our interest in "the glory that is to be revealed," cannot make us happy if some little thing happens to go contrary to our minds. Somebody trod on the corns of your pride as you were coming in here, and if an angel had preached to you you would not have enjoyed it, because of your mind being discomposed.

Oh! simpletons that we are! The table is daintily spread; the manna of Heaven lies close to our hand, but, because there is a lit-

tle rent in the garment, or a small thorn in the finger, we sit down and cry as though the worst of ills had happened to us! Heaven is thine own, and yet thou criest because thy little room is scantily furnished! God is thy Father, and Christ thy brother, and yet thou weepest because a babe has been taken from thee to the skies! Thy sins are all forgiven, and yet thou mournest because thy clothes are mean. Thou art a child of God, an heir of Heaven, and yet thou sorrowest as though thou wouldst break thy heart because a fool hath called thee ill names. Strange is it! foolish; but such is man—strangely foolish, and only wise as God shall make him so.

III. But God's Troubled Children Are Still Secure

If, my brethren, you are now feeling any present trouble pressing so sorely that it takes away from you all power to rejoice in your deliverance, I want you to remember that YOU ARE STILL SECURE. God will as certainly bring you out of this present little trouble as He has brought you out of all the great troubles in the past.

He will do this for two reasons, both of which are found in the text. The first is, because *if He does not do it your enemy will rejoice over you.* "What," saith Samson, "shall I fall by the hand of the uncircumcised? Faint, weary, thirsty, shall I become their victim—I who was once their terror, and made the damsels of Gath and of Askelon to weep instead of to dance? Shall I be slain?" And what say you? But hush your gloomy forebodings. If you perish, the honor of Christ will be tarnished, and the laughter of Hell will be excited. Bought with Jesus' blood, and yet in Hell—what merriment there would be in the pit? Justified by the righteousness of Christ, and yet lost—what a theme of scorn for fiends! Sanctified by the Spirit of God, and yet damned—oh! what yells of triumph would go up from the abode of Apollyon and his angels! What! a child of God forsaken of his Father! A jewel plucked from Jesus' crown! A member rent from Jesus' body! Never, never, never! God will never permit the power of darkness to triumph over the power of light. His great name He ever hath in respect, and the ruin of the meanest believer would be the cause of dishonor and disrespect to God, therefore you are safe!

Oh! it is such a blessed thing when you can run behind your God for shelter. Some youngster out in the street has been offending his fellow, and is likely to receive a blow; but here comes his father, and he runs behind his father's skirt and feels that there is no fear for him now. So let us shelter ourselves behind our God. Better than brazen wall, or castle, or high tower, shall Jehovah be to us, and we may then look at all our enemies, and say, as Isaiah did to Sennacherib, "The virgin daughter of Zion hath despised thee, and shaken her head at thee!" The uncircumcised shall not rejoice; the daughters of Philistia shall not triumph. We are our God's, and He will keep His own until the day when He shall display them as His jewels.

That is one reason for confidence, but another reason is to be found in the fact that *God has already delivered you.* I asked you just now to walk over the battlefield of your life, and observe the heaps upon heaps of slaughtered sins, and fears, and cares, and troubles. Do you think He would have done all that He has done for you if He had intended to leave you? The God who has so graciously delivered you hitherto has not changed; He is still the same that He ever was. I have no doubt about the sun rising tomorrow morning; He always has done so since I have been able to see Him. Why should I doubt my God, for He is more certain than the sun? The Nile ceases not to make Egypt laugh with plenty; men trust it, and why should not I trust my God, who is a river full of water, overflowing with lovingkindness.

If we never doubt God till we have cause to do so, distrust will be banished from our hearts for-

(Continued on page 9)

These Bible Christians . . .

(Continued from page 7)

We have much reason to suppose that Lot was a good man, a good Christian. In fact, he is named over in II Peter, chapter 2, and the Scripture says, "that righteous man . . . vexed his righteous soul from day to day with their unlawful deeds." Lot there is called a righteous man, a just man, a godly man. And the Scripture says, "The Lord knoweth how to deliver the godly out of temptations," and He led Lot out.

You know the terrible ruin. Now let's read the story in Genesis 13, verses 12 and 13: "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly." I have no time to go into detail in every case, but of every person we mention here in the Bible, there was a gradual decay. There was a gradual letting down of the bars. One step back, then two steps back. Little by little this compromise. This godly man lived out in the plains. Then he said, "I ought to move in a little closer." Day by day he moved closer and closer, and the next time we see Lot he is in the midst of Sodom. "But the men of Sodom were wicked . . . before the Lord exceedingly" (Gen. 13: 13).

In the nineteenth chapter we look into Sodom. Two angels have come from God to get Lot out. God said, "I can't destroy Sodom until you get Lot out. He has failed Me, but He is Mine and I can't destroy him with the wicked. And Abraham prayed for him." So one angel said, "We can't do anything until we get you out." They left his married children who didn't believe him; they left his wife, who was turned to a pillar of salt. Then the two single daughters he took with him got him drunk and they were guilty of incest. A terrible, sad story!

Now Genesis 19:7 shows Lot's downfall. These wicked men came, knocked at the door and said, "Turn these angels out to us. We want to rape these angels of God." Lot replied, "I pray you, brethren, do not so wickedly." He called them "brethren." He said, "I have some daughters whom I will turn out in the night. Do as you wish with these virgin girls of mine." Lot called them brethren and was willing to sacrifice his daughters.

Now Lot was a righteous man. We will meet Lot in Heaven, but he is going to have lots of tears and be terribly ashamed when he meets us in Heaven, this man who sold out by running with bad company. It meant his utter ruin. Not all at once. First he was prosperous and made lots of money, great wealth. Then little by little came a breakdown in character, then utter ruin.

Samson, Spirit-Filled, Strong Man, Was Led to Blindness and Slavery by Association With Delilah

The next case I mention is Samson. I do not have to go into great detail. That story is familiar. Samson was a man of God. I went through Judges, chapters 15 and 16, in my Bible this morning, and I noticed how the Spirit of the Lord came mightily on Samson again and again. The Spirit of the Lord came on Samson, and Samson's strength was the strength of a man with a miracle on him, the power of God on him. The long hair he had was the sign of a vow, the vow of a Nazarite, separated wholly to God. The power of God was on him.

Judges 16:4 tells us, "It came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah." Now here is a strange thing, which I do not undertake to explain. As far as we can tell, God did not forsake Samson primarily because of the sins of the flesh, though there were some very shocking ones. But God forsook Samson because he sold out on the matter of his separation with an ungodly heathen woman and told her his secret and somewhat put his vow as a Nazarite at her mercy. So on the matter of separation and bad company God quit Samson, "And he wist not that the Lord was departed from him" (Judg. 16:20).

And the Philistines captured him, put out his eyes, put him grinding at the mill as a donkey, and went to report it in the house of their god that their idol god had overcome. No, their god overcame because God's man sold out and he had a terrible, terrible end.

Notice again that it was little by little, a progress in sin, and so then at the end is ruin.

Somebody asks, "Is it wrong to yoke up with unbelievers? I see some who do being blessed." Yes, but you haven't seen the end of the story yet, you know. You follow Lot, and wait till the end. You follow Samson, and wait till the end. You can't tell by first appearances.

Somebody else asks, "If it is wrong to yoke up with unbelievers, why doesn't God slap them down right now?" Well, would you want God to slap you down the first time you make a mistake, the first time you are wrong? Wouldn't you rather have mercy? Wouldn't you rather God would be long-suffering, slow to anger and plenteous in mercy? Wouldn't you rather God would give you a chance, and deal kindly? Oh, the mercy of God, who waits so long before He brings judgment on the child of God who compromises. But God does bring judgment. So it was with Samson.

Solomon Married Heathen Women, Followed Them Into Idolatry

There is the sad story of the compromise of King Solomon in I Kings, chapter 11. Solomon had everything in his favor. In the first place, he was the son, and the favorite son, of King David. King David was a man, God said, "after His own heart." He fell into sin in one matter and suffered terribly from it. But at least you can say this for David: he was out-and-out for God.

Solomon then came to the throne and God blessed him. God said in a dream one night, "Solomon, what do you want—long life? What do you want—great wealth? What do you want—a big empire?"

Solomon answered, "I am only a child. O God, give me wisdom to judge this so great people."

And so God said, "I will do it. And I will give you other things too because you asked for wisdom." So there came a divine wisdom on Solomon, that wisdom which is now recorded in the Proverbs, that wisdom which made him the greatest emperor of his time. I mean divine wisdom. I mean spiritual wisdom in the highest possible sense. I do not wonder that the Queen of Sheba said, "Behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." I am saying that Solomon was a noble, good man.

But in I Kings 11:1, 2 we read, "But king Solomon loved many strange women [foreign women], together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love."

Now Solomon was wise. No doubt he said, "That is a good rule for the common people." No doubt Solomon said, "If a fellow wasn't really, really spiritual, or if a man wasn't a real king anointed of God, or if a man wasn't a real evangelist, or if a man wasn't a mature Christian, or something else . . . Well, that is a good rule all right for others, but I have to maintain this kingdom. The safest way for me to keep peace with Pharaoh is to marry his daughter. And the safest way to please these Ammonites is to marry one of the daughters of the king."

So it wasn't long until he had alliances and treaties and all those treaties backed by intermarriage. And he had a grand host of women. But Solomon would have said and there would have been some sincerity in it, "But I am king and I have God's people that I am responsible for. God put me on this throne and I must keep peace here and rule." And so Solomon intermarried with these heathen women.

Now listen, "He had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart." Notice this: the wives of these other countries, the princesses that he took for political purposes, it may be, and whom he loved, turned away his heart.

"For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech [where they burned little children, as sacrifices], the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen. And the Lord stirred up an adversary unto Solomon, Hadad the Edomite."—I Kings 11: 4-14.

Now notice here the same truth as before. Judgment did not come immediately. Solomon went on, he reigned, he gained great power, he had great wealth such as no king since his time. His kingdom went all the way to the Euphrates and Tigris Rivers, then to the Mediterranean Sea and far south, and even to the borders of Egypt on the west. Solomon had a great kingdom; then little by little he went further into sin. God didn't immediately strike him down. In fact, "For David's sake," God said, "I won't do this in your lifetime, but I am angry with you." It is the same old sad story.

Listen! on this matter of following after the Devil's crowd, you had better say, "I will go by

(Continued on page 9)

The Fainting Hero

(Continued from page 8)

ever. Of men we speak as we find; let us do the same with God. Was He ever a wilderness to you? When did He forsake you? When did your cries return without an answer? What, has He ever said, "I have blotted you out of my book, and I will remember you no more!" You have doubted him, wickedly and wantonly, but never have you had any cause for suspicion or mistrust. Now, since He is "the same yesterday, and today, and forever," the God who delivered you out of the jaw of the lion and out of the paw of the bear, will yet deliver you out of your present difficulty.

Bethink you, dear friend, if He does not do so *He will lose all that He has done*. When I see a potter making a vessel, if he is using some delicate clay upon which he has spent much preliminary labor to bring it to its proper fineness; and if I see him again, and again, and again moulding the vessel—if I see, moreover, that the pattern is coming out—if I know that he has put it in the oven, and that the colors are beginning to display themselves—I bethink me were it common delftware I could understand his breaking up what he had done, because it would be but worth little; but since it is a piece of rich and rare porcelain upon which months of labor had been spared, I could not understand his saying, "I will not go on with it;" because he would lose so much that he has already spent. Look at some of those rich vessels by Bernard de Palissy, which are worth their weight in gold, and you can hardly imagine Bernard stopping when he had almost finished, and saying, "I have been six months over this, but I shall never take the pains to complete it."

Now, God has spent the blood of His own dear Son to save you; He has spent the power of the Holy Spirit to make you what He would have you be, and He will never stay His mighty hand till His work is done. "Hath he said, and shall he not do it? Hath he begun, and shall he not complete?" God will have no unfinished works. When Jehovah's banner is furled, and His sword is sheathed, then shall He cry—

*"Tis done,
For the kingdoms of this world
Are the kingdoms of my Son."*

In that day every vessel that He prepared for glory shall stand in that glory, having been made perfectly meet for it. Do not, then, despair, because of your present trouble.

Doubtless some of you are saying that I am speaking as one who does not know the occasion or the bitterness of your peculiar distress. My dear friends, I do not care to know it. Enough for me to know that if God has wrought for His servants so great a deliverance as He has done, the present difficulty is only like Samson's thirst, and I am sure He will not let you die of faintness, nor suffer the daughter of the uncircumcised to triumph over you.

"Ah!" says one, "it is all very well talking, but mine is a very, very, very peculiar case." Well, then, dear brother, there is a special reason why God should deliver you, because, if Satan could overcome in that peculiar case, he would then say that he could have overcome all the saints if he could have got them into the same corner, and he would loudly boast, just as though the whole had perished. But I do not think that your case is so very peculiar; it is only the way in which you look at it. The road of sorrow has been well trodden; it is the regular sheep-track to Heaven, and all the flock of God have had to pass along it. So, I pray you, cheer up your heart with Samson's words, and rest assured that God will deliver you soon.

IV. But Lost Sinners Have No Refuge, No Help

And now, while I have been talking thus, the thought has sprung up in my breast that many people listen to me who are not Christians. My friends, my great wonder is, what some of you do without God. I can hardly understand how the rich man can have any comfort without God,

for he must suffer from bereavement and bodily pain as well as the poor. Those silly butterflies of fashion, who spend all their time in flitting about from flower to flower, are so heartless and thoughtless that I cannot comprehend how they can do without God. With empty heads and silly hearts men and women can make gods of anything; their own pretty persons can be quite sufficient object for their idiotic worship. But a man that stands right straight up, a sensible thinking man—a working man if you will—I do not mind whether he works with the dry heat of his brain or with the damp sweat of his face—I cannot understand how a man like this, with organs of thought and a reasoning soul, can go on without God.

There must be pinches with some of you when you want a God. I had been in a madhouse a dozen times if it had not been for my God. My feet had altogether gone into the chambers of despair, and I had ended this life, if it had not been for the faithful promises of the God that keeps and preserves His people. My life has not been a miserable, but a happy one; and yet I tell you that there have been times in it when I could not have done without my God.

I do not understand what some of you, who are always at the pinch, do without God. There are many such here. You are poor; you are not often without sickness; you were born inheritors of maladies that make your life wretched; your children are sickly about you; it is as much as you can do by Saturday night to make ends meet; you are frequently in debt; you are constantly in trouble. Oh! I cannot tell what you do without God. Why, you have nothing here, and no hope of anything hereafter! Poor souls, I could weep for you to think that you are without God!

I went some time ago into the house of our brother Stephenson; a good soldier of the cross was he: he fell asleep in Jesus; and when I saw his weeping sons and daughters, I felt, "I have easy work here." I said to them, "Why, what a mercy it is that your father is gone, for he has lingered long in pain, and you know how ready he was to enter into rest." That was very different from what sometimes happens. Only a little while ago a sister came to me weeping as if she would break her heart. "Ah, sir," said she, "my brother is dead, and he died without hope." It was a sad case, but then she had a God to repair to even under that sharp trial. But, when death comes into your house, you have no God!

I knelt down and prayed with those poor weeping girls this morning, and, though their father was but just dead, I marked that the voice of prayer had evidently a soothing charm about it, and though they wept, yet it seemed to soothe and pacify them. But some of you do not pray, and, therefore, this comfort cannot be yours.

And you will come to die soon. When the death thirst is in your throat, what do you think you will do without God? To die in God's presence, is simply to let life blossom into something better than life; but to die without God must be horrible! You will not want your boon companions then. Strong drink will not pacify you then. Music will have no charms for you then. The love of a tender and gentle wife can yield you but sorry comfort then. You may lay your money bags at your side, but they will not calm your palpitating heart then. You will hear the boomings of the waves of the great sea of eternity; you will feel your feet slipping into the dreadful quicksand; you will clutch about you for help, but there will be none! Instead thereof, invisible hands shall begin to pull you down. And down through the dark sea you must descend to those darker depths where dread despair will be your everlasting heritage!

But there is hope yet. Whosoever believeth in the Lord Jesus Christ shall be saved. Turn thine eye to Christ, poor sinner, as He hangs there suffering in man's stead, taking human guilt on Himself, and being punished for it as though it were His own. Trust Him, sinner, and resting in Jesus, thou shalt be saved!

—The End—

These Bible Christians . . .

(Continued from page 8)

the Word of God, not by appearances." If Solomon had gone by what he saw in this matter, he would have said, "I am still king. I still have my wives. I still live in a palace." And Solomon would have excused himself. In the long run you can be sure that your sin will find you out. The Bible says about liquor, "At the last it biteth like a serpent"—not at first. And the Bible says about the harlot woman, "But her end [not the beginning] is bitter as wormwood." "Sin, when it is finished [not the beginning] bringeth forth death" (James 1:15), the Scripture says.

And so it was with Solomon. A sad case. I am sadder about Solomon because in some ways the man with the most promise and the most blessing went into sin and lost the blessing of God because he compromised and married in with unsaved people.

King Asa Made Agreement With Wicked Ben-hadad and Lost God's Favor

Here is another case. This, too, is a sad case, the case of Asa, recorded in II Chronicles, chapter 15. Now there is much good said about King Asa. In fact, an amazing amount of good things were said about this man, a man of God. He was a man who no doubt loved God. There is no doubt that he was a good man.

In the 15th chapter the Lord talks about Asa and tells how he set out to serve God. Then there came a great Ethiopian army of a thousand thousand who came out against Asa. He said, "Lord, it is nothing with thee to help, whether with many, or with them that have no power." And he said, "This army of mine is just a little one." But God blessed him and they defeated the Ethiopians. That army of a million men fled, and Asa's army took great spoil and came back rejoicing.

Then the power of God came upon Azariah and he said, "If you will be true to God, He will stay with you and help you."

"And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin . . . And he gathered all Judah and Benjamin and strangers with them . . . [and taught them the Word of God] when they saw that the Lord his God was with him . . . And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul . . . And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had

made an idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron."—II Chron. 15:8, 9, 16.

A good man, this man Asa, but there came trouble.

Then Baasha in the northern kingdom took some of the cities and he and Asa were going to have war. So Asa sent to Ben-hadad, king of Syria, and said, "There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me" (II Chron. 16:3). So Ben-hadad did.

Now then II Chronicles 16:7, 8, says, "And at that time Hanani the seer [watch that man Hanani. He is a good man. He has a boy who will be a good man. You will listen to him] came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand."

Listen! You had better be relying on God instead of on modernists, instead of on denominational bosses, instead of on popes and bishops and secretaries and conventions. You had better be relying on God instead of on pull and prestige and standing. Did you know that?

But read on. God said further, "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars" (II Chron. 16:9).

Then did Asa, this good man, say, "Well, I am sorry. I made a mistake"? Did he? No, I am sorry he didn't. Sometimes in the Bible when a man is rebuked by another Christian, he turns his back on his sin. Peter was rebuked by Paul in Galatians, chapter 2. Paul said, "You have compromised. You have led Barnabas wrong. Now everybody says it is wrong to eat dinner with these Gentile converts because you want to be popular with the denominational leaders up in Jerusalem. Because you want them to think you are more of a Jew than a Christian, you compromise." And Paul said, "I withstood him to his face, because he was to be blamed." And as far as we know, Peter did turn his back on his sin when Paul rebuked him.

And did Asa do the same? No, he did not. Listen, "Then Asa was wroth with the seer [this prophet of God], and put him in a prison house; for he was in a rage with him because of this

(Continued on page 11)

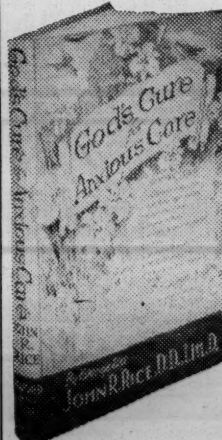
*"Daddy, you have
me and Mommy
yet!"*

Somewhere we read the story of the great sorrow and heartbreak of a great businessman. One evening, so greatly distressed, he cried out—more to himself than to the family in the room—"I have suffered and endured great mental strain; now I have lost everything!" Then the little daughter, evidently sympathizing with her father and taking things literally, said: "Daddy, you have me and Mommy yet!" What a rebuke!

But again John R. Rice writes a wise word and one that has tremendous meaning when he says, "This matter of God's presence with His people is not for the favored few, but for all. Every born-again child of God can know that God is with him and has promised ever to be with him, never to forsake him. On this matter we are not to go by our feelings. God is with you when you feel His presence. But He is also with you when you do not feel His presence. God is with you when your heart is happy and your faith is high. He is also with you when you are downcast and discouraged and unbelieving."

That is as fine a word as was ever uttered by the greatest saints both in the pulpit and out. Thank God for His unspeakable gift! Thank God for His unfailing promises! Thank God for His lifting power and guiding force in the hearts and lives of His people everywhere and at all times. Here it is: "I will never leave you nor forsake you." Do you believe that?

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The great artist Leonardo da Vinci once took a friend to view his greatest masterpiece, "The Last Supper." His friend remarked, "The most striking thing in the picture is the cup." The famous artist took his brush, and with one strike wiped out the cup, as he said, "Nothing in my painting shall attract more attention than the face of my Master!"

—Selected

Kids Korner

(Continued from page 2)

and was running down the street just to get away from Dorothy. It was a sad Dorothy who tried to talk to Norma at recess and after school, for Norma wouldn't listen.

That night Dorothy cried as she told her mother all about it. "And Mother, she had just said she'd like Jesus to help her. I believe Norma was very near to becoming

a Christian and now I've spoiled it all," said Dorothy. "What can I do?"

Day after day Dorothy faithfully practiced her piece, and Miss Langston confided to a friend who told Dorothy's mother, that she was almost sure Dorothy had the advantage over Norma. Norma did not seem as good as usual, and Miss Langston said if she didn't pep up and get down to some real practicing, Dorothy would run away with the recital.

Since Martin Von Stobbin, the great Dutch musician, was to be one of the judges, word had to come from him as to when he would be in Chicago. Miss Langston told Dorothy and her mother two weeks before the recital it would be held on Thursday evening, May 4, at 7:30.

"But, Miss Langston, that's when I sing for Jesus at a Know Your Bible Club Rally in a Reformed Church on the South Side," said Dorothy. Talent from the afternoon radio cast was often invited to churches in and around Chicago.

"I'm sorry, Dorothy, but that's one evening you'll have to miss. You don't get a chance to win a silver cup and get the hearing of such a great musician as Von Stobbin every Thursday, but you can sing your religious song anytime," said Miss Langston, who went to church, but didn't really love the things of the Lord.

"Mother, what shall I do? The recital will be at the same time I promised to sing at the rally," a sad little girl asked her mother after her music teacher had left.

"Dorothy, there are times when boys and girls have to make their own decisions. I wish I could decide for you but I can't, dear. You'll have to decide for yourself."

A certain pillow was wet with tears that night, but a bright-eyed little girl faced her mother across the breakfast table the next morning with the words, "I'm going to the rally, Mother."

Tears came to her mother's eyes, tears of pride and joy in a girl who showed by her decision that she loved the Lord Jesus Christ and His work more than anything else.

Miss Langston was provoked when she heard that Dorothy was not going to play at the recital, and she made some remark about Christians not being interested in cultural attainment.

The night of the recital came and the pretty blue taffeta dress that Dorothy was to have worn hung in her closet among her school blouses and skirts, and

The measure of a man's real character is what he would do if he knew he would never be found out.

—Macaulay.

Dorothy wore her dark red velvet-reen to the rally. Tears choked the voice of the leader of the children's program as she told the audience of the sacrifice Dorothy had made to be there that night. Never did the words of a song ring more true, as Dorothy sang, "I don't have to wait until I'm grown up to be what Jesus wants me to be." Everyone knew she was singing her love and devotion to the Lord Jesus Christ.

Not a word about the recital was said all the way home from the rally, and neither did Daddy nor Mother nor brother Don mention it the next morning, although you could tell that all of them were wondering if Norma had won the silver cup.

Of course she had. Miss Townsend, the seventh grade teacher, announced it the first thing Friday morning. Dorothy tried to smile at Norma, but Norma would not look at her. Norma seemed fidgety and not so sure of herself as she usually did. At recess the girls crowded around her, and asked all kinds of questions about the recital, so Dorothy couldn't get near her.

Right after recess, the girl across the aisle passed a note from Norma to Dorothy, which read, "I want to walk home with you this noon. I've got something to tell you."

Norma linked her arm in Dorothy's and plainly showed Marian, who tried to join them, that she wanted to be alone with Dorothy. As soon as Marian went on ahead to walk with some of the other girls, Norma exclaimed, "I did it, Dorothy, and I'm so happy."

"I know you did, Norma, and I'm happy for you," said Dorothy.

"How did you know it? I haven't told anyone but you."

"Why, Norma, Miss Townsend told the whole class!"

"Oh, you're talking about that old silver cup. I don't mean that, Dorothy. It's something that's worth a million silver cups. I took Jesus as my Saviour."

"Norma, you didn't!" exclaimed Dorothy, who could hardly believe her ears.

"I lied the other day when I said I didn't mean I'd like Jesus to be my Helper like He's yours. But I didn't really know how much you loved Him until you gave up the recital to sing for Him at the rally. When you did that, Dorothy, I decided that He really must be as wonderful as you say He is. So after the recital, when I was all alone in my room, I just said, 'Lord Jesus, I love You. I know You died on the cross for my sins. Come into my heart,' and He did. I prayed another prayer too. I said, 'Help me to love You just like Dorothy does!'"

Right there on the street a little Gentle Christian and a little Jewish Christian hugged and kissed each other.

Dorothy and Norma are the best friends you ever saw. Once when they were talking and laughing about the recital, Norma said, "I got the silver cup but you got a star in your crown. I'd trade with you if we could."

They are going to graduate from grammar school in June, and they've been asked to play the piano together. It's sure to be one of the best numbers on the program.

(Used by permission. From ALIVE! By Aunt Theresa, Moody Press, Chicago 10, Illinois.)

MEMORY VERSE: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).

QUESTION: Are you a wise person? Our verse says a wise person is one who wins souls, who helps others to trust the Lord Jesus as Saviour. Maybe you have never showed anyone how to be saved before. Why don't you try it this week? Then you will have a star in your crown like Dorothy.

"Great Chapters of the Bible"

Numbers 24

Balaam's Prophecy About Christ

Clues Across

- 1 "will make a way to escape, that ye may be able to -----" I Cor. 10
- 4 "----- also shall be a possession"
- 8 "He shall ----- up the nations his enemies"
- 11 "A ----- shall rise out of Israel"
- 12 affectionate term for "mother"
- 13 "the lot is cast into the -----" Prov. 16
- 15 a city in the north of Palestine (Gen. 14:14)
- 18 on the border of Moab (Num. 21:28)
- 19 and 21 "A sceptre ----- out of Israel"
- 23 "----- was the first of the nations"
- 25 "Balak's ----- was kindled against Balaam"
- 26 mountain where Aaron died (Num. 20:27, 28)
- 28 son of Reuben (Joshua 15:6)
- 30 "----- are our glory" I Thes. 2
- 31 a girl's name
- 33 first two letters of city south of Jerusalem (Josh. 10:3)
- 34 "to do either ----- or bad of mine own mind"
- 36 "Wisdom is justified of ----- (s) children" Matt. 11:19
- 38, 39, and 40 "A sceptre shall rise -----"
- 42 "----- (s) shall come from the coast of Chittim"
- 44 "he went not, as ----- other times"
- 45 a son of Judah (Num. 26:19)
- 46 "he went not . . . to seek for -----"
- 49 Mountain on which temple stood (Heb. 12:22)
- 50 "the Lord hath ----- of him" Mark 11:3
- 51 first month of Jewish calendar (Esther 3:7)
- 52 "The eyes of the Lord ----- to and fro" II Chron. 16

Clues Down

- 1 the disobedient prophet
- 2 "the suckling child shall play on the hole of the -----" Isaiah 11

- 3 first and third letters of a wife of Jacob (Gen. 29)
- 4 "What the Lord saith, that will I -----"
- 5 first and last letters of country from which Israel fled
- 6 father of Shippim and Huppim (I Chron. 7:12)
- 7 The color of Esau's pottage (Gen. 25)
- 9 "before Abraham was, I -----" (John 8)
- 10 "How goodly are . . . thy -----, O Israel!"
- 14 "to whom is the ----- of the Lord revealed?" Isa. 53
- 16 river touched by children of Israel (Num. 21)
- 17 "I shall behold him, but not -----"
- 19 Swedish word for a system of manual training, or wood carving
- 20 "Tarry ye ----- and watch" Matt. 26:38
- 22 "the ----- of mine apostleship are ye" I Cor. 9
- 24 "----- thou that destroyest the temple!" Mark 15
- 25 chasm
- 27 "He is of -----; ask him." John 9
- 29 "We will not return unto our -----" Num. 32:18
- 32 "For our sakes, no doubt, this is -----" I Cor. 9:10
- 34 "I cannot ----- beyond the commandment of the Lord"
- 35 a mighty man of valor (I Chron. 26:7)
- 36 Initials of two governors of Judea: Matt. 2:1, Acts 23:24
- 37 "Gather the wheat into my -----" Matt. 13
- 39 city belonging to Benjamin (Josh. 18:24)
- 41 "A bruised ----- shall he not break" Isa. 42
- 43 an image
- 44 an aged prophetess (Luke 2)
- 47 "If Balak would give ----- his house full of silver"
- 48 a Hebrew letter given in Psalm 119, before verse 169.

for correct, prompt answers to
Puzzle Number 5

Jehoshaphat's Sin, His Associates, and His Sons

By Evangelist John R. Rice



This newest pamphlet from the pen of Editor John R. Rice is one every Christian should have! You will be amazed at the parallel between this Old Testament story of Jehoshaphat, the king of Judah, and the problems of compromise and cooperation facing present-day Christians. The subhead describes the story as follows: "How an Old Testament saint avoided the 'Fundamentalist-Modernist Controversy' by yoking up with unbelievers: the fearful consequences."

This paragraph sums up the message of the book: "The problems Jehoshaphat met were similar to the problems with which men must deal today. A man of God in a world full of people who do not love God—what will his attitude be toward these men, how far will he go with his fellowship? If he loves them enough to help them, will he love them enough to compromise with them? And if a man, in disobedience to God, errs on the side of fellowship, how will God deal with him? How will his sin affect his children and his generation?"

These questions are answered with warmth and understanding, with imagination and scholarship, from the Bible story of Jehoshaphat. We think it is a needed book, an important book, one that will have a strong influence on those who read it.

This is the booklet you may have if you complete Puzzle Number 5 correctly and return it to us before the deadline. It has an attractive colored cover, 32 pages, in the popular 25c series of booklets. Get busy and earn it so you can read it, and pass it around or file it. It's a wonderful message!

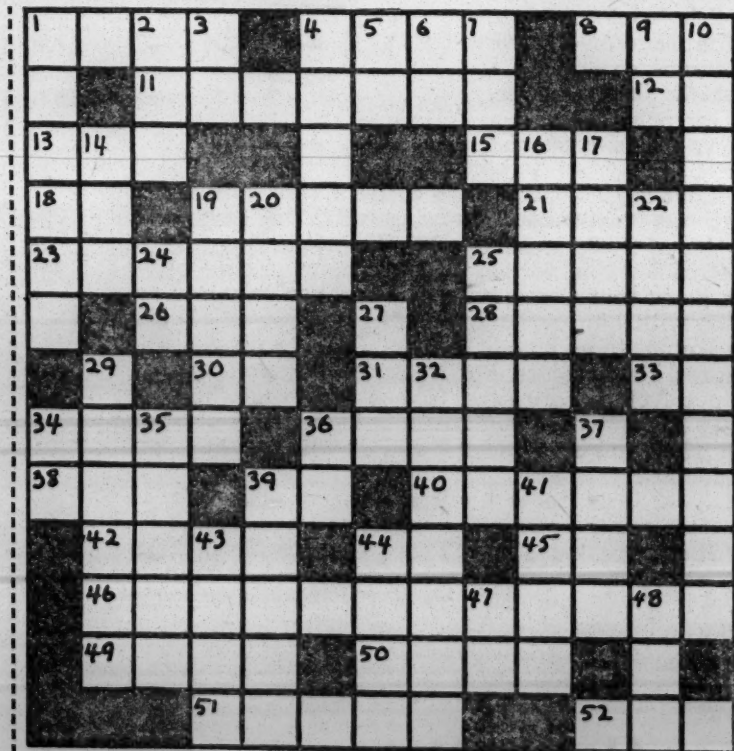
THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three

Deadline: February 9, 1959

Puzzle No. 5



Mail to: Puzzle Editor, Sword of the Lord, Wheaton, Illinois

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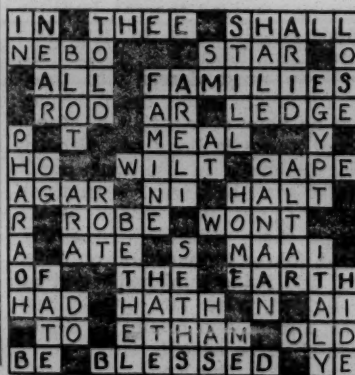
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Answer to Puzzle No. 2



These Bible Christians . . .

(Continued from page 9)

thing. And Asa oppressed some of the people the same time."

Poor Asa! A good man? Yes, the Bible had described him up until this time as "perfect" before the Lord, a word which in the Bible generally means completely sold out to God. It doesn't mean sinless perfection, but a single-minded man. So now what about it?

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians." I wonder why not? Because he had sold out, and now he is ashamed to call on God. He has depended on men so long, now he doesn't depend on God. So the Scripture says, "And Asa slept with his fathers, and died in the one and fortieth year of his reign." Died without prayer. Died out of fellowship. A saved man? Yes—and met God ashamed. He didn't pray in his trouble because he had already gone to depending on men instead of on God.

I will mention one more case.

Jehoshaphat, Like Asa, Helped the Ungodly and Loved Those Who Hated the Lord!

Asa had a boy Jehoshaphat. Most of the way Jehoshaphat followed his father Asa in good things. Many wonderful things are told us about this man Jehoshaphat, and I call your attention to some of them.

In II Chronicles, chapter 17, we read, "And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel [the northern kingdom]. And he placed forces in all the fenced cities of Judah, . . . And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; But sought to the Lord God of his father, . . . Therefore the Lord established the kingdom in his hand" (II Chron. 17:1-5). Then there came a great revival and they sent out princes and Levites to teach the people. God blessed him and the fear of the Lord came on the nations round about.

"Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab"—Ahab, the wicked king of the northern kingdom. Ahab who served Baal and kept 450 prophets of Baal, and married wicked Jezebel. Do you remember?

"Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him [Who were the people with him? I don't know all of them, but one of them was his son, because later we find his son fell in love with Ahab's daughter and married her. So that son went along. He saw it; he got into the thing.] . . . And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war."—II Chron. 18:3.

Jehoshaphat said, "There is no line between us. I believe what you believe. You and I both are on the same side, we are sided together." That is ruin for any Christian when there is no line drawn between belief and unbelief; where the Bible is the Word of God or the Bible is not the Word of God; where Jesus Christ's blood atoned and paid for sin or Jesus was only a good man. Listen to me; If you don't keep that line drawn, you can't have God on your side. The man who depends too much on men doesn't have God's help.

"All right," Jehoshaphat said, "We are just like you are in the war." "And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the Lord to day" (II Chron. 18:4).

Oh, they had lots of preachers who said, "This is fine. Yes, the results justify it. Never mind. It is all right to do evil a little bit just so good comes out of it. Yes, the Lord is going to be with you, Ahab and Jehoshaphat. Go down there. The Lord is with you."

But Jehoshaphat said, "I feel a little uneasy; my conscience hurts me a little bit over this business. Haven't you got another prophet?"

"Yes," he said, "We have one man, Micaiah, but I don't like him."

"Why don't you like him?"

"He preaches so plain and makes people mad. He is so dogmatic and he is kind of a dictator. He is not ecumenical in spirit, and he doesn't get along with people. Every time he preaches, he jumps on me, and I don't like it," Ahab answered.

"Oh well, don't say that. Let's see what he has to say," Jehoshaphat replied.

Micaiah said, "I saw Israel like sheep scattered on a hillside without any shepherd. God sent lying spirits to your prophets and they promised you good, but you are not going to come back."

Angry Ahab said, "Did I not tell thee that he would not prophesy good unto me, but evil? Put this fellow in the prison," he said to his son, "and feed him with bread of affliction and with water of affliction, until I return in peace."

So Micaiah said, "I will be on bread and water a long time then, because you are not coming back at all."

And he went out. Sure enough, Ahab got killed, but Jehoshaphat got out alive.

"And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem [though his partner Ahab was killed]. And Jehu the son of Hanani the seer [this is the son of the fellow that rebuked Asa his father; this is the son of the other seer] went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord."

You say, "I thought he was saved." He is. You say, "I thought he was a good man." He is. And God is angry with him. God gets angry with His own children. Did you know that? God punishes His own children.

Now Jehoshaphat went and tried to get things cleaned up. He did things good and all that. Then came the rebellion of the Moabites and God helped him out and gave great victory. "And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah" (II Chron. 20:3). God came and gave great victory, but strangely enough, he compromises again.

"And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel [the son of Ahab], who did very wickedly: And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-Gaber." He yoked up with the father and now he yokes up with the wicked son, too. They are going to send them out to Africa as Solomon did, to get gold and silver, ivory and apes and peacocks. "Then Eliezer the son of Dodavah of Maresah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken" (II Chron. 20:35-37). A great storm came and the ships were broken and sunk because God was displeased with the compromise. First, there came rebuke; now he yoked up with another sinner and this time God brought great financial disaster. But that is not enough; that is not all.

Now turn back to II Kings. There is another story here of the same thing in the third chapter. Now Jehoram, son of king Ahab, comes to reign and so Jehoshaphat yokes up with that one, too. Jehoram said, "What are you going to do? We ought to go over there. The Moabites have rebelled against me."

And Jehoshaphat said, "I will go up: I am as thou art, my people as thy people, and my horses as thy horses" (II Kings 3:7). That is what he said many years ago to Jehoram's father Ahab. And he got into trouble then. So they went out and then came a war and they got to praying. Elisha the prophet is there. Elisha said, "Were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee." He said, "You are in the wrong crowd, Jehoshaphat." And then Elisha told him, Make this valley full of ditches, then God will help you."

What happened? Great disaster came. This man Jehoshaphat had a son, Jehoram, who married Ahab's daughter and died after a short reign of great sin. He died in great disease and without being mourned, and was buried, "but not in the sepulchres of the kings" (II Chron. 21:20). Great trouble came.

I am telling you, you can't get by with yoking up with unbelievers. Everybody wants to be with the "ins" instead of the "outs." Everybody wants to be with the big crowd instead of the little crowd. That is not God's plan. Jesus said, "If the world hate you, ye know it hated me before it hated you." You are no better than Jesus Christ. Does anybody here think he is better than Jesus? Hold up your hand. If the world has it in for Jesus and hates Him, and He is the Man of sorrows and acquainted with grief, I don't know that you ought to be liked so well, with everybody patting you on the back while you co-operate with everybody. I don't see that. I don't see why a good Christian shouldn't be willing to suffer some with Jesus. You tell me why Paul the apostle ought to be in jail most of his life and finally have his head cut off, and Stephen ought to be stoned to death, his brains beaten out with bloody stones outside the city and yet you think you ought to have everybody like you! You have the job, the prestige and the big salary. And you think, "When I get out of here, if I will just play ball with the denomination, it won't be long before I will be driving a car with high tail fins waving in the breeze, and I will be having the big meals and getting along fine. Yes sir!"

Let me tell you the place for Christians. This is the age for crosses, not for crowns. Did you know that? And if we suffer with Him, then later we will reign with Him.

In Jesus' name, I call you to watch about bad company. It will ruin anybody. I didn't take time to tell you about Peter. I will another time, God willing. But I tell you now, if you yoke up with the Devil's crowd—whether it is in marriage like Solomon, or whether it is in a business venture like Lot, or whether it is in secret love as it was with Samson, or whether it is in political matters, or the Lord's business as it was with Jehoshaphat and Asa—yoking up with the wrong crowd means ruin. It is little by little, little by little.

In the case of Chuck Templeton it meant repudiating his ministry, going into writing stories for television, and some of it hasn't yet happened. But put this down: your sins find you out when you run with bad company.

—The End—



Their Most Important Years

The years your children spend at home, under your care, following in your footsteps—those are the important years. Those are the years that will mold your child's future—and, to a sobering extent, his eternal destiny. How important it is that you have God's help!

Dr. John R. Rice has been wonderfully blessed of God as counselor and pastor, and as an evangelist. He has written a book dealing with the problems that face Christian parents. He is father of a large family, he has faced the problem himself, and he has found God's answer. In

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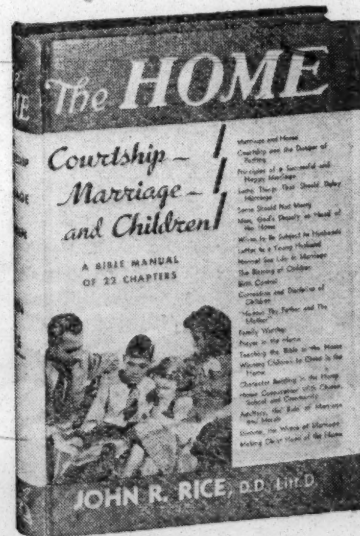
Dr. Rice shows why God requires parents to whip their children, and discusses the matters of discipline. He shows why children ought to be taught to honor their parents, proves this training will settle many, many other difficulties. Dr. Rice gives a practical plan for family worship in the home, tells how to teach children to pray. He points out God's command for teaching the Bible in the home and winning the children to Christ. Finally, he discusses the parents' responsibility to the church, the school and the community. The Bible teaching here is detailed and specific, and you will find real encouragement as you read. You are building for eternity. Let this book help you in that tremendously important task!

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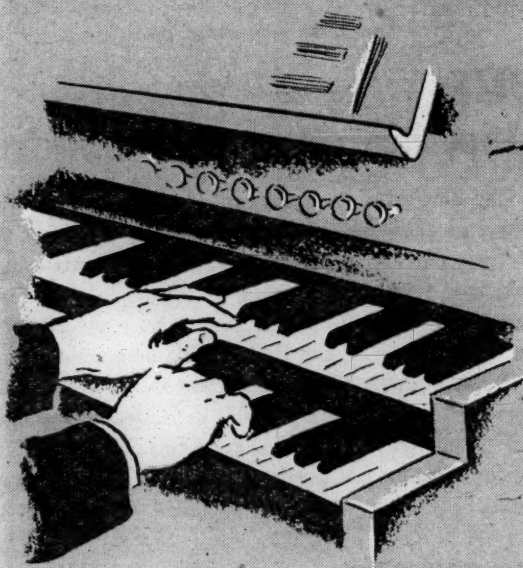
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Immediately, Mrs. Rush said, all fear left her.

Joy filled her heart. She knew that now she was serving the Lord in a fuller way than she had ever before experienced.

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